

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE BILL ON ITS WAY TO, AND IN, COMMITTEE.

THE Irish Church Bill is making satisfactory progress. The admirable discipline of the large majority by which the Prime Minister is backed, and his own steadfast loyalty to the object to which he has pledged himself, have together proved strong enough to break through the stubborn obstructions raised by the Conservative minority against the passing of the measure. Perhaps no great fault is to be charged upon the opponents of the Government that, in a matter which they deem of such vital importance to the spiritual and even the temporal interests of the kingdom, they should avail themselves of the forms of the House to bring out more distinctly the several objections which they have to the main principle embodied in the Bill. On the whole, and notwithstanding some noisy demonstrations against the long-winded oratory, or the audacious obstructiveness, of individual members sitting on the left-hand side of the Speaker, the House has borne itself with remarkable patience. The temptation to grow restive under the dreary inflictions with which it has been visited has been unusually great. In the first place, the House, during the greater part of each sitting, is most inconveniently crowded. The space below the Bar is occupied after ten o'clock, or thereabouts, by as many members as can find standing-room within it, while at least a third of the Liberal party is driven to the side gallery, or condemned to take refuge in the lobbies, the tea-room, or the smoke-room. On the part of a few who sit upon the Opposition benches there has been an evident disposition to talk against time. The acoustic properties of the House are abominably defective—scarcely half the members present can hear what is taking place around the table. The hum of general conversation consequent upon this impossibility of taking part in the business which is going forward, increases the apparent confusion. Although the Committee has arrived at right results, one can hardly testify admiration of the process by which that result has been reached. The accommodation provided for the Great Council of the nation is so preposterously limited as seriously to impede the intelligent transaction of State affairs.

Mr. Aytoun, member for Kirkcaldy, as we surmised last week, was declared to be out of order in the "instruction" which he proposed

that the House should give the Committee, and for the reason we then stated. Mr. Newdegate, consequently, had the stage clear in his favour; and he made the most of his opportunity. The solemnity of manner, the range and variety of information, and the emphasis of tone and gesture, which he employed to impress upon the House the insidious and increasing expansion of the Papal authority, and the evident earnestness of his conviction that the Bill was about to remove every barrier to the progress of the Church of Rome in this country—obtained for him, through the greater part of an hour and a-half's speech, the respectful attention of the House, interrupted now and then, it is true, by an ill-disguised titter, or an open laugh, at the grotesqueness of some of his assumptions, or the blank absurdity of some of his apprehensions. His faith was based upon the Royal supremacy as the chief safeguard of Protestantism in this empire; but he failed to show of what practical avail that supremacy was in staying the advance of ultramontane doctrines. He was followed by Mr. Aytoun who, resolved not to forego the speech he had intended to deliver if his amendment had been allowed, dilated at some length upon what he regarded as the one-sided favour shown by the Bill to the College of Maynooth; and afterwards, amidst a storm of vociferous interruptions, levelled his denunciation against the character and spirit of the Roman Catholic clergy. Thenceforward it became fully apparent that a desultory talk against the Bill was to occupy the rest of the night. Speaker after speaker arose on the Opposition benches, to give vent to his passionate disapprobation of the principles of the measure. On the Ministerial side, the most resolute reticence was preserved, only one or two members having accepted the repeated challenges hurled at them from the Conservative benches to stand up and defend their positions. At length Mr. Gladstone rose, and in a good-tempered and graceful speech, offered some apology for the time that had been consumed in condemning himself and his Bill, adverted to the service which had been done to both by the discrepancies of opinion that had revealed themselves amongst his antagonists, and by a reference to the times of William III.—a reference which did not strike us as felicitous—implied that the policy of the Monarch "of immortal memory" was originally conceived in the spirit of the Bill. Mr. Disraeli also made a few remarks in vindication of the conduct of those who had rejected his advice, and thereupon the House divided, and, by a majority of 126, resolved itself into Committee on the Bill.

It was seven o'clock on Friday evening before the business of the Committee was proceeded with. The second clause, which enacts the Disestablishment of the Irish Church, was met by an amendment of Mr. Disraeli's for its omission. Nothing could have been more hollow, more inept, more crowded with paradoxical assertions, than the speech with which he prefaced his motion; and his outward bearing corresponded closely with the character of his argument. He appeared to be labouring for the maintenance of a policy in which he had not himself the slightest faith. He was evidently the advocate of doctrines with which, whether as a philosopher or a statesman, he had no sympathy. He did not even maintain the attention, much less excite the enthusiasm, of those who sat behind him. The House rapidly

thinned during the delivery of his not overlengthened speech. His argument—if argument it could be called—against the measure, that it would destroy the supremacy of the Crown, and his assertion that the Roman Catholic religion was in reality an Established religion wherever it existed, and would be the only Established religion in Ireland, when the measure of the Government had become law, and the headship of the Queen over the Irish Church had been withdrawn, excited the derisive wonder of the scanty assembly to which it was addressed. The Attorney-General followed him, and with great simplicity, and some force, disposed of the new riddles which the right honourable gentleman had given to the Committee to solve. Then came a battle of the lawyers, in which Dr. Ball, Sir Roundell Palmer, Mr. Walpole, and Mr. Sullivan, joined issue. The hon. and learned member for Richmond, however, was deemed the highest authority on the points in dispute, and the dismay with which the Opposition witnessed the easy manner in which he set aside the arguments of the Conservative lawyers was strikingly apparent in their dead silence. The discussion afterwards took a somewhat more general turn. Mr. Gladstone reviewed the discussion with great firmness of judgment and vigour of expression, but Mr. Disraeli, rousing himself from his comparative apathy in the earlier part of the evening, concluded the debate with a passionate declamation in which he reiterated, but in a somewhat modified sense, his previous paradoxes, and endeavoured to overwhelm his political antagonist by ascribing to him the utterance of principles, which, in their logical application, would involve England and Scotland, as well as Ireland, "in general ruin, and an entire dissolution of the bonds of society." A few quiet words of explanation from Mr. Gladstone took the sting out of this fierce invective, and the Committee resolved on the disestablishing clause of the Bill by a majority of 123.

On Monday night further progress was made. Mr. Disraeli himself was not present, having been detained at home by illness, but he was well represented by Mr. Gathorne Hardy. Three points were discussed, and decided: the first, that the Bill should come into force, so far as its disestablishing clause was concerned, on the 1st of January, 1871. Mr. Disraeli's amendment would have made it 1872, but after a brief debate it was rejected by a majority of 107. The section relating to the constitution and powers of the Commissioners having been postponed, that which comprehends the disendowment clauses came on for discussion. Those clauses, too, were carried with only verbal amendments by a majority of 103. The Committee then advanced to the compensation clauses, and the first great question of debate was whether the compensation to be given to holders of benefices should be diminished by deducting from their annual income the salaries they had been accustomed to give to permanent curates. Many appeals were made to the compassionate generosity of the Committee, on behalf of curates, by members who did not seem to understand that the clause they were discussing had relation, not to the interests of curates, but to those of incumbents. The Attorney-General for Ireland, the Solicitor-General, and Mr. Gladstone, placed the matter in the clearest light, and the result was that the deduction pro-

posed to be insisted on was refused by a majority of 98 votes.

We congratulate the country on the substantial progress which has thus been made with the Bill. Its main principles—disestablishment and disendowment—have been separately affirmed. The compensation clauses may be a little modified, but this is merely a matter of detail. The measure will probably go up to the Lords unchanged in any of its main features, and backed by a majority ranging above a hundred votes.

RELIGIOUS EQUALITY IN SPAIN.

A DEBATE is now in progress in the Spanish Cortes which, for interest and significance, cannot even be paralleled by that which is, at the same time, taking place in the English House of Commons. The subject under discussion is the new Constitution. Many points, political, civil, and ecclesiastical, are involved in the discussion, but it is remarkable to find that there is a concentration of interest around the ecclesiastical, which is reducing all other questions to comparative insignificance. What is still more remarkable is the fact that the unprecedented excitement which now reigns in the Cortes is caused by the announcement of a policy for the entire and complete separation of the Church from the State. It will be remembered, by most readers of the public journals, that the programme of the new Constitution, as settled by the present Ministry, included the establishment of the Roman Catholic religion as the national faith, and the toleration of all other sects. It is this proposal, mainly, which has been under debate during the last fortnight. The counter proposal, not yet we believe put into the shape of a formal resolution, is that the Roman Catholic Church should be "disestablished and disendowed," that the State should patronise no sect or faith, but that perfect and unlimited religious equality should be established.

The discussion upon the Constitution as a whole began on Tuesday, April 6th, when the Republican leader, Senor Figueras, in alluding to the article relating to religion, remarked, "Justice has two feet, liberty and equality. Not having the last, justice is lame. Where there is a privileged religion equality does not exist, and so justice is hardly born. This article is unworthy." On the next day, Wednesday, the 7th, Senor Castelar rose to attack the same paragraph in the Constitution. This member of the Cortes is a Castilian, and has the reputation, which he has more than sustained, of being the most eloquent of living Spaniards. Having read the two great speeches upon this question which he has recently made, we should be disposed to go farther than this, and express a doubt whether finer specimens of oratory have ever been given to the world. It is perhaps impossible correctly to analyse the order of eloquence of a man whom one has never either heard or seen. In many respects Senor Castelar reminds us of Kossuth. He has all the passion, poetry, and singular power of personal attraction possessed by the great Hungarian orator. His command of language is wonderful. Nor less remarkable is the ease with which he passes from philosophical analysis to scathing denunciation, or from the discussion of the most abstruse political problems to the most fervid and passionate defence of his own opinions. Something he has of Burke's power, something of Sheridan's, and something of Mr. Bright's. As one reads his speeches, equally charged with thought, with information, with sentiment, and with passion, it is not at all difficult to understand the marvellous effect which they have produced. The stately Spanish nature has been completely conquered by them. No oratory of which we have any historical record has ever produced such effects. Sheridan, in his Begum speech, has hitherto been considered to have made the profoundest impression upon any audience—an impression so disturbing to the passions and the judgment that the Court which he had addressed—a Court of old judges, lawyers, statesmen and politicians—was obliged to be adjourned directly his speech was concluded. In Madrid Senor Castelar has surpassed even Sheridan, and surpassed him, not by harrowing descriptions of physical suffering and fierce denunciations of judgment, but by little more than an exposure of the working of State-Churchism, and an appeal to the sentiment of justice in the people in favour of perfect religious equality.

Castelar's speech of the 7th lasted for three hours and a half, and was listened to, we are told, with a breathless attention. The first part of it was devoted to the question of the future government of Spain; he then passed on to the

religious question. We make one quotation from this section, the character of which will surprise most readers who have the conventional notions with respect to the state of religious opinion in Spain. We need not apologise for the length of this quotation; to our own readers it should be gratifying to find such a new and eloquent exposition of their principles:—

How do we all live? Under the influence of a religion which none of us have chosen, but which we have accepted, not wishing our families to discover our consciences, nor to break the precept of the Church, which forbids us to eat meat on Fridays. And do we comprehend the extraordinary situation in which the Catholic Church is found to-day? There is not a single progressive principle which has not been cursed by the Catholic Church! This is true of England and Germany, as well as of Catholic countries. The Church cursed the French Revolution, the Belgian Constitution, and the Italian independence; nevertheless, all these principles have unrolled themselves in spite of it. Not a Constitution has been born, not a single progress made, not a solitary reform effected, which has not been under the terrible anathemas of the Church. This morning, in the saloon of the Cortes, Senor Posada Herrera was complaining to me of our miserable state. When we asked each other the cause of this evil, we found it in the intolerance of the Church. We are a great charnel-house, which extends from the Pyrenees to the Sea of Cadiz, for we have been sacrificed on the altar of Catholicism. We recollect the Middle Ages. Then they raised the Jewish synagogue by the side of the Gothic cathedral, and joined to the synagogue was the mosque of the Moors, and over all the Catholic Church extended itself, but for all this did not find itself less secure in the consciences of its sons. But intolerance commenced, and it was horrible. In the city of Toledo there is a pulpit preserved from which San Vicente Ferrer preached a sermon which resulted in the inhabitants of that city beheading a large number of Jews. This religious intolerance has given rise to the antipathy which, in spite of our character, is felt against us in Europe. "Oh, there is nothing more abominable than that Spanish empire, which extends itself like a winding-sheet over the planet." We have no agriculture, we have no industry, we have no learning, through maintaining this intolerance of religion. We lit up the fires of the Inquisition, and cast our free-thinkers into them! In spite of all the Church will never pardon what we have done in favour of the Spanish people. Neither the concessions of 1812, nor those of 1837, nor those of 1845, nor those of 1856, have served for anything. We are born, we live, and we die under the anathemas of the Catholic Church, which wishes to have nothing to do with our policy. Now we are going to put it in the estimates for two hundred millions of reals (over two millions sterling), which will be the estimate of a faction. There is no other means to avoid this but one—to separate for ever the Church from the State, and to deny for ever the estimates to the clergy. The relations between the Church and the State are such that either the one predominates or the other, or they establish their relations by concordats, and you know well what difficulties and obstacles these Church contracts have created. The Church has bewitched the queens, and enchanted the kings, and given that terrible history which the slaves of Sor Patrocinio cannot forget. To crown all, the Pope sent the distinction called the Golden Rose, to a Queen rejected by the conscience of her people! I know that some say the payment of the Church by the State is the only way to dominate it! But do we dominate it? No! In the last holy week over 30,000 sermons have been preached in the churches against all the deputies to the Cortes except the bishops, for these have bulls from the Pope. It is said our people are not instructed, and it is true. Yet for fifteen centuries the Catholic Church has had the instructing of them! Our middle classes now put on religion, not as the fountain of morality, but just as they use the Civil Guard—to secure them in their property. Our statesmen, or the greater part of them, do not believe in the Catholic Church, but they pay it as an element of order.

This history of the Catholic Church in Spain has been the history of every Established Church, and as we read Senor Castelar's words we almost imagine that we are reading a summary of the history of our country. Mark, especially, that sweeping sentence, "There is not a single progressive principle which has not been cursed by the Catholic Church."

This speech could not remain unanswered, and accordingly, on Monday, the 12th, Canon Manterola, one of the three clerical deputies to the Cortes, proceeded to reply to it. His address indicates that he and his party perfectly understand the question at issue. It is not merely the prestige of the Roman Catholic faith, but the question of equality. This equality he stigmatised as a "Satanic idea." He acknowledged that Catholicism might have been intolerant, but "in the nature of things authority could not tolerate disorder unbridledness and licentiousness." If, he concluded, Spain should launch herself "into the unnatural arms of Free Worship!"

The day on which this occurs, on that day the Spain of the memories of the past, the Spain of the ancient glories, will have died. That day her name will disappear from the map of civilised peoples. That day—God cannot permit it—that day this poor nation will have become a charnel-house. The destroying angel will gather together its cold ashes, will heap them up in the dark tomb of forgetfulness, and upon the earth of that unknown sepulchre will write, in letters of fire, "Here lie an apostate people, who sacrificed their eternal to secure their temporal welfare, and who remained without the latter after having lost the former!"

How like this is to our Orange and Irish Church oratory! There is the same thought expressed in almost the same words, and unques-

tionably the same spirit in the Spanish priest and the Irish Orangeman.

Senor Castelar replied, on the spur of the moment, to the Canon's address. The reply was of course wholly devoted to ecclesiastical questions. We make one or two very short extracts from this speech. One—

Senor Rius told him the other night that he should not attack the Church so severely, and he was almost inclined to think that he had not been just or prudent. But then he had not attacked any *fact*, he had simply combated the idea of a State Church, saying that the Church organised as a power in the State could not fail to create great perturbations in its efforts to subject the civil authority to its criterion of absolute and celestial authority, and thus menace all rights. If, however, he had any doubts, or any feelings of repentance, the speech of Senor Manterola had caused them to vanish completely, for he had employed all the afternoon in affirming and confirming his words. He had, with all the authority his eloquence, character, and high position in the Church gave him, been proving to them what was the criterion of the clergy upon modern rights, upon the national sovereignty, upon religious toleration, and upon the future of the nation. He had combated the national sovereignty, because he did not find it formulated with the sovereignty of the Church.

Another—

He believed liberty did away with material bonds, and substituted moral bonds in their place. There could be no right without duty. Society could not live freely if above the duties imposed by the civil authority there did not lie other duties imposed by the conscience. He illustrated this by the observance of the Sabbath. Amongst enslaved peoples, that is, those who were ruled by law only, he had never seen Sunday kept. In such places Sunday was only another name for Saturday. But in the only two really free countries in Europe, England and Switzerland, he had seen it kept with an extraordinary severity. How was this? It was because liberty had created severe customs, and those customs had entwined themselves into the conscience and will. Spirit and reason, and not force, engendered faith. Religious liberty engendered the great principle on which all morality rested. He quoted from St. Paul and from Tertullian to prove that nothing should be so voluntary as religion, and that it was not religion to coerce religion.

And again—

It was an error, the gravest of errors, to ask in the name of moral and religious ideas, as Senor Manterola had been asking in that Chamber, the coercive force and the material aid of the State. If we believed in religion, the voice of our own conscience was sufficient to make us follow its precepts. If we did not believe in it, the protection of the State was highly injurious, as it obliged us to be hypocrites and to make professions with our lips which we had not in our hearts. Religion might then be the means of helping us to deceive our fellow-men, but we could never deceive God—God who penetrates to the depth of the will and of the conscience. There had been two ideas which never succeeded yet in the world—one religion for all and one nation for all. Various illustrious Pontiffs tried from time to time to accomplish the first, but failed. Alexander, Caesar, Charlemagne, Charles V., and Napoleon, tried to accomplish the second, and likewise failed. The idea of variety conquered the conquerors. The variety of consciences conquered the Pontiffs, and the variety of people conquered the warriors.

Following this came a philosophical analysis of the characteristic religions and races of Europe, lit up with illustrations drawn from all sources of history. The conclusion of the speech was in these words:—

Great is God in Sinai; the thunder precedes Him, the lightning accompanies Him; the light envelops Him, the earth trembles, the mountains fall in pieces! But there is a God grander and greater than that. Not the majestic God of Sinai, but the humble God of Calvary, nailed to a cross, wounded, thirsty, crowned with thorns, gail on his lips, and yet saying—"Father, forgive them, forgive my executioners, forgive my persecutors; pardon them, for they know not what they do!" Great is the religion of Power, but greater is the religion of Love. Great is the religion of implacable Justice, but greater is the religion of pardoning Mercy. And I, in the name of that religion—I, in the name of the Gospel, come here to ask you to write in the front of your fundamental code—Liberty, Equality, and Fraternity amongst all mankind.

It was when these sentences had been pronounced that the remarkable scene took place to which we have already referred. We give it in the words of an eye-witness—the correspondent of the *Herald*—who writes:—

Castelar's masterly reply has taken the whole country by storm. In the streets, in the clubs, in the committee-rooms of the Congress, in the railway-trains, and in the press, scarcely anything else is talked about. It is even contemplated by some of the deputies to bring in a motion for its publication and distribution throughout the country at the public expense. Its peroration was certainly one of the finest and most effective oratorical efforts to which I have ever listened, and produced the most extraordinary effect upon the entire Cortes. When he sat down he was instantly surrounded by the members of the Republican Left, who shook his hands and embraced him in the usual Spanish manner, amidst the most deafening applause from all sides of the house and from the galleries above. But this was not all. Several of the Ministers rose from the "banco azul," and, crossing the floor, went up to him, followed by almost the whole of the majority, and were equally demonstrative as the Republicans. They grasped and shook his hands till one would have thought the arms would drop out of their sockets; they embraced and hugged him, and many of them in their excitement kissed him! It was a never-to-be-forgotten scene. To crown all, the stoical Rivero, the President of the Assembly, whose election to that high office is due to his persistent advocacy of the monarchical principle, which it is the chief pride and pleasure of Castelar to combat, could not resist the general outburst of feeling. When

the applause and the scene I have described had lasted fully ten minutes, seeing how impossible it would have been to restore anything like order, he rang his bell, hastily pronounced the session over, and instantly left his chair to join the rest in their demonstration! The next moment I saw him not only clasp the gifted orator in his arms, but actually kiss him on each cheek! Nor was the excitement confined to the deputies below. It extended itself to the galleries above, which, especially the diplomatic and the press tribunes, were crammed. They, too, joined in the applause. The news soon spread outside, and a dense crowd speedily thronged the neighbourhood of the building to have a look at Castelar as he came out.

Such a significant reception does Spain give to the leader of its anti-State-Church party. We might say too much if we inferred from it all that it is natural to infer, but it is obvious that the words of the Spanish correspondent of *Evangelical Christendom* are not exaggerated. This writer says:—"Whatever may be the form of government, monarchical or republican, a grand religious movement is being prepared in this country: we are on the eve of a great religious reformation."

Judging from the effect of Castelar's eloquence, that religious reformation is likely to be greater than any that has yet taken place even in England.

ECCLESIASTICAL NOTES.

SOME reference has been made in the public journals during the last week to the article in the *Quarterly Review*, which is said to have foreshadowed the amendments to the Irish Church Bill which stand in Mr. Disraeli's name upon the notice-book of the House of Commons. We may infer, from what took place on Friday evening, that these amendments have been drawn by Dr. Ball, and it would perhaps not be unreasonable to attribute the article in the *Quarterly* to the same hand. At any rate, the amendments and the article have a wonderful correspondence up to a certain point, and no disagreement beyond. The point to which we refer relates to Maynooth and the *Regium Donum*. Mr. Disraeli proposes to strike out the clauses in the Bill which have reference to these interests, but he does not indicate what he would substitute for them. The *Quarterly* supplies this significant hiatus by boldly advocating the "levelling-up" policy. It reminds its readers that this was once the direction in which alone statesmen of liberal views looked for relief from the religious difficulties of Ireland, and it insists that the time for such a compromise is not only not yet passed, but that such a compromise of the question is alone possible. This is the last pronouncement of the chief literary organ of the party, which, at the late election, endeavoured to raise the "No-Popery" cry, and which, as a body, followed Mr. Newdegate last Thursday into the division lobby of the House of Commons. It can scarcely be needless to do more than direct attention to this fact.

The Dublin Conference of members of the Established Church has been held, and has been dispersed. It was a fairly representative gathering, in numbers, in character, and in spirit. While we may regret that the Archbishop should have adopted the defiant and threatening tone which marked his opening address, and that the Conference, as a whole, should have been animated by such a spirit of anger and defiance as characterised all its proceedings, we may take consolation from two facts. The first is that we have now heard the worst which Irish Churchmen can say. After having said the worst, it is to be presumed that they will gradually cool down, and proceed to accommodate themselves to the inevitable future. The second is that the Church has shown itself to be capable of good organisation and of united action. It is quite clear, from the rapidity and completeness with which the Conference was organised, that there is not a shadow of reason for waiting until 1872 for total disestablishment and disendowment.

In the debate last Friday upon Mr. Disraeli's amendment to the second clause of Mr. Gladstone's measure, Sir Roundell Palmer said that the phrase "Head of the Church" had not been used, in law, since the time of the Tudors, and he founded a part of his argument relating to the doctrine of the Royal Supremacy upon this supposed fact. He said, for instance, that the true doctrine of the Royal Supremacy was not that the occupant of the throne should be, in a personal sense, the head of the Church, though such an idea might have been grateful enough to the tyrants of the Tudor days. Sir Roundell, in this, was altogether wrong. The Act of Queen Anne relating to First Fruits, distinctly recapitulated this title. It says, "Inasmuch as your Majesty taking into your friendly and serious consideration the mean and insufficient maintenance belonging to the clergy in divers parts of this your kingdom, has been most graciously pleased out of your most religious and tender concern of the Church

of England, whereof your Majesty is SUPREME HEAD on Earth." This was in 1703. In 1717 the Lower House of Convocation passed a resolution beginning thus:—"That whereas his Majesty is, and by the statutes of this nation is declared to be SUPREME HEAD of the Church." A generation later than this Warburton wrote, "The Church resigns up her independency, and makes the magistrate the SUPREME HEAD, without whose approbation and allowance she can administer, transact, and decree nothing." The difference that disestablishment will effect in relation to the Royal Supremacy is indicated in Warburton's words. When disestablished the Church may "administer, transact, and decree" anything.

We have another indication of the preparedness of English Churchmen to accept the position which will shortly be accorded to their Irish brethren. At a meeting of the Durham and Northumberland branch of the English Church Union, held at Newcastle last week, the President said that it devolved upon them all, both clergy and laity, to adapt themselves to the altered circumstances in which they might find themselves. Amidst applause he declared that he was not averse to a separation of Church and State. They, as Churchmen, had nothing to lose. If they had anything Catholic left in them, and he believed they had, they had nothing to lose by a separation from the State, and they had seen from a Government Bill that all vested interests would be, to his thinking at least, very fairly recognised. He added that "it was his firm conviction that the Government would deal with them in an equitable and fair spirit, and, therefore, they had nothing whatever to fear, when the disestablishment should come, as far as their temporalities were concerned. They clergy would lose their privileges, and certainly he would be very sorry to see that, but he did not at present imagine that they could be saved." Another speaker, the Hon. and Rev. F. R. Grey, remarked that there was, in his opinion, "a very strong tide setting in against Establishments." Taking these in connection with other utterances, it would seem that the English clergy are more prepared than are the Irish for the new order of things.

A remarkable instance of the maladministration of ecclesiastical revenues has just been made public. It appears that in the town of Burnley there are three Church edifices and livings. The first of these is the old parish of St. Peter, which includes a third of the population. The value of this living is known to be at least 3,000*l.*, and is stated by the Rev. James Bardeley, of Manchester, who was for several years a curate at Burnley, to be nearer 4,000*l.* St. Peter's originally included the whole parish, but some years ago it was divided, and two districts, each of about the same population, separated from it. But, while the incumbent of the old parish has from 3,000*l.* to 4,000*l.* a year, the incumbents of the new parishes, who have just as much work and an equal population to look after, get only 150*l.* a year each! The subject was brought up in the House of Commons last week, but nothing can be done, excepting to provoke the expression of public opinion. The living is in the gift of a landowner in the neighbourhood. Its recent history is thus admirably described in the *Manchester Examiner* of yesterday:—

It is appropriated by Mr. Townley Parker, a wealthy landowner in the neighbourhood, and is treated by him just as if it were a portion of his adjoining estates. The patronage of the living was purchased by his family when it was much less valuable than it is now, and it figures among his assets on the same footing as land and consols. Having this living in his gift, he need make no other provision for one of his sons. Spiritual aptitudes are sure to be discovered in the younger son of a landowner having in his power to bestow a cure of souls thus handsomely endowed. Such spiritual aptitudes were in fact discovered in the gentleman who now holds the living of St. Peter's, the Rev. Arthur Townley Parker; but they were discovered at an unusually early age. He was a mere child when the living became vacant, but the Church lends itself to such exigencies, the laws against simony notwithstanding. As the predestined priest was too young to take orders, it was necessary to find a warming-pan, and the late Archdeacon Masters agreed to discharge that humble but lucrative function. He accepted the living; he resigned it when his patron's son had grown to priest's estate, and young Townley, immediately after taking orders, stepped into a revenue of 3,000*l.* a year. The spiritual aptitudes of this fortunate youth, having first been discovered by his sire, were soon after verified by the Bishop of Manchester, who, in order that nothing might be wanting to the felicity of his position, created him a honorary canon. The system evidently works well.

It is worth noting that the value of this living is given in the "Clergy List" as only 1,200*l.* a year. When are we to have another valuation of the revenues of the English Establishment? If this be a fair illustration, they are much greater than they have lately been supposed to be.

THE IRISH CHURCH SYNOD.

The Church Conference held its first sitting on Tuesday, April 13th, under the presidency of the Primate, the Archbishop of Armagh. The atten-

dance of delegates, lay and clerical, was extremely large.

The PRIMATE, in the course of his opening speech, exhorted the assembly to self-restraint, and to endeavour to meet the unparalleled circumstances in which they were placed with calmness and consideration. However deeply they were hurt, they should speak with the firmness of men and the moderation of Christians.

There is, he said, one thing that this meeting must clearly understand, and that is, that it has no reference whatsoever in the remotest degree to Mr. Gladstone's Church Body. We studiously avoid in any way whatsoever giving it the slightest countenance. This is an assemblage met together for the specific purpose of considering this bill, of pointing out its injustice, and protesting against it. That done, we shall dissolve. But we leave no successors whatever outside this assemblage for any Church body to act upon that bill. Neither are we here for the purpose of compromise. We do not come here to amend Mr. Gladstone's bill, or to throw out any suggestions. We condemn it utterly from first to last. We look upon it as confiscation; we regard it as assailing the prerogative of the Crown, as unjustly dealing with the property of the subject, as injuring that property by for the first time, I believe, destroying what is the best of all titles—that of prescription.

The Earl of LONGFORD moved the first resolution, entering an earnest protest against the bill. The Bishop of Ossory, in seconding the resolution, characterised the bill as a most iniquitous one, carried out with unmitigated harshness. He considered that the State should acknowledge its relation to God—that its powers were exercised under His will. And the only way in which the State could make such acknowledgment was by providing religious instruction for its people. It was plain that the State could not support a false Church or disestablish a true one; but the bill proposed something worse than that—it proposed to pull down that which was raised for the glory of God for the fear of man. An eminent member of the Government had undertaken to defend the bill on account of its charitable provisions. (Laughter.) Mr. Bright had quoted Scripture in his eloquent speech to find grounds for pillaging the Church—for leaving the poor in a state of famine—not of bread but of the bread of life. The whole of Mr. Bright's defence reminded him of the question put by the disciple, "Why was not this ointment sold for 300 pence, and given to the poor?" (Laughter.) Sir FREDERICK SHAW (Recorder of Dublin), who has not attended a public meeting for many years, supported the resolution in an eloquent speech. He retained still a warm personal regard for Mr. Gladstone, but English statesmen seemed as if they never would cease experimenting on Ireland. They lacked the courage to apply the simple principles of truth and equity to this country which they held among themselves.

Probably (said Sir Frederick) I shall never address another popular assembly. I desire that my last words then may be of warning to those who are responsible for the peace of this country; and as to the effect I believe will be produced if this measure—this Irish Church Bill—passes into law, I say it, my Lord, more in sorrow than in anger. (Hear.) I do in my heart believe that if the three branches of the Legislature assent to the passing of this bill, it will produce among them generally a sentiment towards British law and British Government of distrust and alienation. (Loud and prolonged cheers.)

Sir JOSEPH NAPIER proposed the second resolution, declaring the proposed alienation of property an act of injustice unparalleled in the history of constitutional government. It was, he said, an insane measure, but more especially that part of it which disposed of their means. ("Hear," and renewed laughter.) He would not refer to the Act of Union, or to the faith upon which the province of Ulster had been peopled, but he would say before God and man that the measure by which their Church was to be struck down was an odious one, and would make an indelible stain upon the honour and integrity of England. (Hear, hear.) They ought to stand by their Church, then—and he would most solemnly say, they never had a more responsible cause—"Hear," and applause—but ready, at the same time, to accept whatever was the will of Providence. (Applause.)

The Rev. Dr. ROMNEY ROBINSON followed, as one of the representatives of the Protestants of Ulster. They were, he said, the flower of their countrymen. They had committed no misconduct, and should not be deprived of their property. The Dean of CLONFERT, in supporting the resolution, said—

The modern history of Ireland is mainly a record of alternate rebellion and confiscation, but this is the first time in our annals that rebellion has been followed by the confiscation of the property of the loyal. I ask what loyalty or security can there be in a country governed on such principles? What is safe or settled if the property of the Church is to be sacrificed in order to conciliate the abettors of Fenianism? Are we to be told that there is no confiscation because life interests are preserved? No confiscation! when every corporation in the Church is dissolved, and its property devoted to popular uses of a secular kind; when the Church Protestants of Ireland, to whom hitherto the ministrations of their Church have come as free as the air they breathe, are deprived of the ecclesiastical endowments which secured to them this precious boon, and obliged to supply their place by their own contributions, encountering all the difficulties and evils of the voluntary system to which they are peculiarly exposed. If this be not confiscation, I should be glad to know the meaning of the word. If justice requires that Irish questions should be settled in accordance with the wishes of the majority of the Irish people, how are those wishes to be ascertained? I suppose by the votes of their representatives in Parliament. The principle,

posed to be insisted on was refused by a majority of 98 votes.

We congratulate the country on the substantial progress which has thus been made with the Bill. Its main principles—disestablishment and disendowment—have been separately affirmed. The compensation clauses may be a little modified, but this is merely a matter of detail. The measure will probably go up to the Lords unchanged in any of its main features, and backed by a majority ranging above a hundred votes.

RELIGIOUS EQUALITY IN SPAIN.

A DEBATE is now in progress in the Spanish Cortes which, for interest and significance, cannot even be paralleled by that which is, at the same time, taking place in the English House of Commons. The subject under discussion is the new Constitution. Many points, political, civil, and ecclesiastical, are involved in the discussion, but it is remarkable to find that there is a concentration of interest around the ecclesiastical, which is reducing all other questions to comparative insignificance. What is still more remarkable is the fact that the unprecedented excitement which now reigns in the Cortes is caused by the announcement of a policy for the entire and complete separation of the Church from the State. It will be remembered, by most readers of the public journals, that the programme of the new Constitution, as settled by the present Ministry, included the establishment of the Roman Catholic religion as the national faith, and the toleration of all other sects. It is this proposal, mainly, which has been under debate during the last fortnight. The counter proposal, not yet we believe put into the shape of a formal resolution, is that the Roman Catholic Church should be "disestablished and disendowed," that the State should patronise no sect or faith, but that perfect and unlimited religious equality should be established.

The discussion upon the Constitution as a whole began on Tuesday, April 6th, when the Republican leader, Senor Figueras, in alluding to the article relating to religion, remarked, "Justice has two feet, liberty and equality. Not having the last, justice is lame. Where there is a privileged religion equality does not exist, and so justice is hardly born. This article is unworthy." On the next day, Wednesday, the 7th, Senor Castelar rose to attack the same paragraph in the Constitution. This member of the Cortes is a Castilian, and has the reputation, which he has more than sustained, of being the most eloquent of living Spaniards. Having read the two great speeches upon this question which he has recently made, we should be disposed to go farther than this, and express a doubt whether finer specimens of oratory have ever been given to the world. It is perhaps impossible correctly to analyse the order of eloquence of a man whom one has never either heard or seen. In many respects Senor Castelar reminds us of Kossuth. He has all the passion, poetry, and singular power of personal attraction possessed by the great Hungarian orator. His command of language is wonderful. Nor less remarkable is the ease with which he passes from philosophical analysis to scathing denunciation, or from the discussion of the most abstruse political problems to the most fervid and passionate defence of his own opinions. Something he has of Burke's power, something of Sheridan's, and something of Mr. Bright's. As one reads his speeches, equally charged with thought, with information, with sentiment, and with passion, it is not at all difficult to understand the marvellous effect which they have produced. The stately Spanish nature has been completely conquered by them. No oratory of which we have any historical record has ever produced such effects. Sheridan, in his Begum speech, has hitherto been considered to have made the profoundest impression upon any audience—an impression so disturbing to the passions and the judgment that the Court which he had addressed—a Court of old judges, lawyers, statesmen and politicians—was obliged to be adjourned directly his speech was concluded. In Madrid Senor Castelar has surpassed even Sheridan, and surpassed him, not by harrowing descriptions of physical suffering and fierce denunciations of judgment, but by little more than an exposure of the working of State-Churchism, and an appeal to the sentiment of justice in the people in favour of perfect religious equality.

Castelar's speech of the 7th lasted for three hours and a half, and was listened to, we are told, with a breathless attention. The first part of it was devoted to the question of the future government of Spain: he then passed on to the

religious question. We make one quotation from this section, the character of which will surprise most readers who have the conventional notions with respect to the state of religious opinion in Spain. We need not apologise for the length of this quotation; to our own readers it should be gratifying to find such a new and eloquent exposition of their principles:—

How do we all live? Under the influence of a religion which none of us have chosen, but which we have accepted, not wishing our families to discover our consciences, nor to break the precept of the Church, which forbids us to eat meat on Fridays. And do we comprehend the extraordinary situation in which the Catholic Church is found to-day? There is not a single progressive principle which has not been cursed by the Catholic Church! This is true of England and Germany, as well as of Catholic countries. The Church cursed the French Revolution, the Belgian Constitution, and the Italian independence; nevertheless, all these principles have unrolled themselves in spite of it. Not a Constitution has been born, not a single progress made, not a solitary reform effected, which has not been under the terrible anathemas of the Church. This morning, in the saloon of the Cortes, Senor Posada Herrera was complaining to me of our miserable state. When we asked each other the cause of this evil, we found it in the intolerance of the Church. We are a great charnel-house, which extends from the Pyrenees to the Sea of Cadiz, for we have been sacrificed on the altar of Catholicism. We recollect the Middle Ages. Then they raised the Jewish synagogue by the side of the Gothic cathedral, and joined to the synagogue was the mosque of the Moors, and over all the Catholic Church extended itself, but for all this did not find itself less secure in the consciences of its sons. But intolerance commenced, and it was horrible. In the city of Toledo there is a pulpit preserved from which San Vicente Ferrer preached a sermon which resulted in the inhabitants of that city beheading a large number of Jews. This religious intolerance has given rise to the antipathy which, in spite of our character, is felt against us in Europe. "Oh, there is nothing more abominable than that Spanish empire, which extends itself like a winding-sheet over the planet." We have no agriculture, we have no industry, we have no learning, through maintaining this intolerance of religion. We lit up the fires of the Inquisition, and cast our free-thinkers into them! In spite of all the Church will never pardon what we have done in favour of the Spanish people. Neither the concessions of 1812, nor those of 1837, nor those of 1845, nor those of 1856, have served for anything. We are born, we live, and we die under the anathemas of the Catholic Church, which wishes to have nothing to do with our policy. Now we are going to put it in the estimates for two hundred millions of reals (over two millions sterling), which will be the estimate of a faction. There is no other means to avoid this but one—to separate for ever the Church from the State, and to deny for ever the estimates to the clergy. The relations between the Church and the State are such that either the one predominates or the other, or they establish their relations by concordats, and you know what difficulties and obstacles these Church contracts have created. The Church has bewitched the queens, and enchanted the kings, and given that terrible history which the slaves of Sor Patrocinio cannot forget. To crown all, the Pope sent the distinction called the Golden Rose, to a Queen rejected by the conscience of her people! I know that some say the payment of the Church by the State is the only way to dominate it! But do we dominate it? No! In the last holy week over 20,000 sermons have been preached in the churches against all the deputies to the Cortes except the bishops, for these have bulls from the Pope. It is said our people are not instructed, and it is true. Yet for fifteen centuries the Catholic Church has had the instructing of them! Our middle classes now put on religion, not as the fountain of morality, but just as they use the Civil Guard—to secure them in their property. Our statesmen, or the greater part of them, do not believe in the Catholic Church, but they pay it as an element of order.

This history of the Catholic Church in Spain has been the history of every Established Church, and as we read Senor Castelar's words we almost imagine that we are reading a summary of the history of our country. Mark, especially, that sweeping sentence, "There is not a single progressive principle which has not been cursed by the Catholic Church."

This speech could not remain unanswered, and accordingly, on Monday, the 12th, Canon Manterola, one of the three clerical deputies to the Cortes, proceeded to reply to it. His address indicates that he and his party perfectly understand the question at issue. It is not merely the prestige of the Roman Catholic faith, but the question of equality. This equality he stigmatised as a "Satanic idea." He acknowledged that Catholicism might have been intolerant, but "in the nature of things authority could not tolerate disorder unbridledness and licentiousness." If, he concluded, Spain should launch herself "into the unnatural arms of Free Worship"—

The day on which this occurs, on that day the Spain of the memories of the past, the Spain of the ancient glories, will have died. That day her name will disappear from the map of civilised peoples. That day—God cannot permit it—that day this poor nation will have become a charnel-house. The destroying angel will gather together its cold ashes, will heap them up in the dark tomb of forgetfulness, and upon the earth of that unknown sepulchre will write, in letters of fire, "Here lie an apostate people, who sacrificed their eternal to secure their temporal welfare, and who remained without the latter after having lost the former!"

How like this is to our Orange and Irish Church oratory! There is the same thought expressed in almost the same words, and unques-

tionably the same spirit in the Spanish priest and the Irish Orangeman.

Senor Castelar replied, on the spur of the moment, to the Canon's address. The reply was of course wholly devoted to ecclesiastical questions. We make one or two very short extracts from this speech. One—

Senor Rios told him the other night that he should not attack the Church so severely, and he was almost inclined to think that he had not been just or prudent. But then he had not attacked any beliefs, he had simply combated the idea of a State Church, saying that the Church organised as a power in the State could not fail to create great perturbations in its efforts to subject the civil authority to its criterion of absolute and celestial authority, and thus menace all rights. If, however, he had any doubts, or any feelings of repentance, the speech of Senor Manterola had caused them to vanish completely, for he had employed all the afternoon in affirming and confirming his words. He had, with all the authority his eloquence, character, and high position in the Church gave him, been proving to them what was the criterion of the clergy upon modern rights, upon the national sovereignty, upon religious toleration, and upon the future of the nation. He had combated the national sovereignty, because he did not find it formulated with the sovereignty of the Church.

Another—

He believed liberty did away with material bonds, and substituted moral bonds in their place. There could be no right without duty. Society could not live freely if above the duties imposed by the civil authority there did not lie other duties imposed by the conscience. He illustrated this by the observance of the Sabbath. Amongst enslaved peoples, that is, those who were ruled by law only, he had never seen Sunday kept. In such places Sunday was only another name for Saturday. But in the only two really free countries in Europe, England and Switzerland, he had seen it kept with an extraordinary severity. How was this? It was because liberty had created severe customs, and those customs had entwined themselves into the conscience and will. Spirit and reason, and not force, engendered faith. Religious liberty engendered the great principle on which all morality rested. He quoted from St. Paul and from Tertullian to prove that nothing should be so voluntary as religion, and that it was not religion to coerce religion.

And again—

It was an error, the gravest of errors, to ask in the name of moral and religious ideas, as Senor Manterola had been asking in that Chamber, the coercive force and the material aid of the State. If we believed in religion, the voice of our own conscience was sufficient to make us follow its precepts. If we did not believe in it, the protection of the State was highly injurious, as it obliged us to be hypocrites and to make professions with our lips which we had not in our hearts. Religion might then be the means of helping us to deceive our fellow-men, but we could never deceive God—God who penetrates to the depth of the will and of the conscience. There had been two ideas which never succeeded yet in the world—one religion for all and one nation for all. Various illustrious Pontiffs tried from time to time to accomplish the first, but failed. Alexander, Caesar, Charlemagne, Charles V., and Napoleon, tried to accomplish the second, and likewise failed. The idea of variety conquered the conquerors. The variety of consciences conquered the Pontiffs, and the variety of people conquered the warriors.

Following this came a philosophical analysis of the characteristic religions and races of Europe, lit up with illustrations drawn from all sources of history. The conclusion of the speech was in these words:—

Great is God in Sinai; the thunder precedes Him, the lightning accompanies Him; the light envelops Him, the earth trembles, the mountains fall in pieces! But there is a God grander and greater than that. Not the majestic God of Sinai, but the humble God of Calvary, nailed to a cross, wounded, thirsty, crowned with thorns, gall on his lips, and yet saying—"Father, forgive them, forgive my executioners, forgive my persecutors; pardon them, for they know not what they do!" Great is the religion of Power, but greater is the religion of Love. Great is the religion of implacable Justice, but greater is the religion of pardoning Mercy. And I, in the name of that religion—I, in the name of the Gospel, come here to ask you to write in the front of your fundamental code—Liberty, Equality, and Fraternity amongst all mankind.

It was when these sentences had been pronounced that the remarkable scene took place to which we have already referred. We give it in the words of an eye-witness—the correspondent of the *Herald*—who writes:—

Castelar's masterly reply has taken the whole country by storm. In the streets, in the clubs, in the committee-rooms of the Congress, in the railway-trains, and in the press, scarcely anything else is talked about. It is even contemplated by some of the deputies to bring in a motion for its publication and distribution throughout the country at the public expense. Its peroration was certainly one of the finest and most effective oratorical efforts to which I have ever listened, and produced the most extraordinary effect upon the entire Cortes. When he sat down he was instantly surrounded by the members of the Republican Left, who shook his hands and embraced him in the usual Spanish manner, amidst the most deafening applause from all sides of the house and from the galleries above. But this was not all. Several of the Ministers rose from the "banco azul," and, crossing the floor, went up to him, followed by almost the whole of the majority, and were equally demonstrative as the Republicans. They grasped and shook his hands till one would have thought the arms would drop out of their sockets; they embraced and hugged him, and many of them in their excitement kissed him! It was a never-to-be-forgotten scene. To crown all, the stoical Rivero, the President of the Assembly, whose election to that high office is due to his persistent advocacy of the monarchical principle, which it is the chief pride and pleasure of Castelar to combat, could not resist the general outburst of feeling. When

the applause and the scene I have described had lasted fully ten minutes, seeing how impossible it would have been to restore anything like order, he rang his bell, hastily pronounced the session over, and instantly left his chair to join the rest in their demonstration! The next moment I saw him not only clasp the gifted orator in his arms, but actually kiss him on each cheek! Nor was the excitement confined to the deputies below. It extended itself to the galleries above, which, especially the diplomatic and the press tribunes, were crammed. They, too, joined in the applause. The news soon spread outside, and a dense crowd speedily thronged the neighbourhood of the building to have a look at Castelar as he came out.

Such a significant reception does Spain give to the leader of its anti-State-Church party. We might say too much if we inferred from it all that it is natural to infer, but it is obvious that the words of the Spanish correspondent of *Evangelical Christendom* are not exaggerated. This writer says:—"Whatever may be the form of government, monarchical or republican, a grand religious movement is being prepared in this country: we are on the eve of a great religious reformation."

Judging from the effect of Castelar's eloquence, that religious reformation is likely to be greater than any that has yet taken place even in England.

ECCLESIASTICAL NOTES.

SOME reference has been made in the public journals during the last week to the article in the *Quarterly Review*, which is said to have foreshadowed the amendments to the Irish Church Bill which stand in Mr. Disraeli's name upon the notice-book of the House of Commons. We may infer, from what took place on Friday evening, that these amendments have been drawn by Dr. Ball, and it would perhaps not be unreasonable to attribute the article in the *Quarterly* to the same hand. At any rate, the amendments and the article have a wonderful correspondence up to a certain point, and no disagreement beyond. The point to which we refer relates to Maynooth and the *Regium Donum*. Mr. Disraeli proposes to strike out the clauses in the Bill which have reference to these interests, but he does not indicate what he would substitute for them. The *Quarterly* supplies this significant hiatus by boldly advocating the "levelling-up" policy. It reminds its readers that this was once the direction in which alone statesmen of liberal views looked for relief from the religious difficulties of Ireland, and it insists that the time for such a compromise is not only not yet passed, but that such a compromise of the question is alone possible. This is the last pronouncement of the chief literary organ of the party, which, at the late election, endeavoured to raise the "No-Popery" cry, and which, as a body, followed Mr. Newdegate last Thursday into the division lobby of the House of Commons. It can scarcely be needless to do more than direct attention to this fact.

The Dublin Conference of members of the Established Church has been held, and has been dispersed. It was a fairly representative gathering, in numbers, in character, and in spirit. While we may regret that the Archbishop should have adopted the defiant and threatening tone which marked his opening address, and that the Conference, as a whole, should have been animated by such a spirit of anger and defiance as characterised all its proceedings, we may take consolation from two facts. The first is that we have now heard the worst which Irish Churchmen can say. After having said the worst, it is to be presumed that they will gradually cool down, and proceed to accommodate themselves to the inevitable future. The second is that the Church has shown itself to be capable of good organisation and of united action. It is quite clear, from the rapidity and completeness with which the Conference was organised, that there is not a shadow of reason for waiting until 1872 for total disestablishment and disendowment.

In the debate last Friday upon Mr. Disraeli's amendment to the second clause of Mr. Gladstone's measure, Sir Roundell Palmer said that the phrase "Head of the Church" had not been used, in law, since the time of the Tudors, and he founded a part of his argument relating to the doctrine of the Royal Supremacy upon this supposed fact. He said, for instance, that the true doctrine of the Royal Supremacy was not that the occupant of the throne should be, in a personal sense, the head of the Church, though such an idea might have been grateful enough to the tyrants of the Tudor days. Sir Roundell, in this, was altogether wrong. The Act of Queen Anne relating to First Fruits, distinctly recapitulated this title. It says, "Inasmuch as your Majesty taking into your friendly and serious consideration the mean and insufficient maintenance belonging to the clergy in divers parts of this your kingdom, has been most graciously pleased out of your most religious and tender concern of the Church

of England, whereof your Majesty is SUPREME HEAD on Earth." This was in 1703. In 1717 the Lower House of Convocation passed a resolution beginning thus:—"That whereas his Majesty is, and by the statutes of this nation is declared to be SUPREME HEAD of the Church." A generation later than this Warburton wrote, "The Church resigns up her independency, and makes the magistrate the SUPREME HEAD, without whose approbation and allowance she can administer, transact, and decree nothing." The difference that disestablishment will effect in relation to the Royal Supremacy is indicated in Warburton's words. When disestablished the Church may "administer, transact, and decree" anything.

We have another indication of the preparedness of English Churchmen to accept the position which will shortly be accorded to their Irish brethren. At a meeting of the Durham and Northumberland branch of the English Church Union, held at Newcastle last week, the President said that it devolved upon them all, both clergy and laity, to adapt themselves to the altered circumstances in which they might find themselves. Amidst applause he declared that he was not averse to a separation of Church and State. They, as Churchmen, had nothing to lose. If they had anything Catholic left in them, and he believed they had, they had nothing to lose by a separation from the State, and they had seen from a Government Bill that all vested interests would be, to his thinking at least, very fairly recognised. He added that "it was his firm conviction that the Government would deal with them in an equitable and fair spirit, and, therefore, they had nothing whatever to fear, when the disestablishment should come, as far as their temporalities were concerned. They clergy would lose their privileges, and certainly he would be very sorry to see that, but he did not at present imagine that they could be saved." Another speaker, the Hon. and Rev. F. R. Grey, remarked that there was, in his opinion, "a very strong tide setting in against Establishments." Taking these in connection with other utterances, it would seem that the English clergy are more prepared than are the Irish for the new order of things.

A remarkable instance of the maladministration of ecclesiastical revenues has just been made public. It appears that in the town of Burnley there are three Church edifices and livings. The first of these is the old parish of St. Peter, which includes a third of the population. The value of this living is known to be at least 3,000*l.*, and is stated by the Rev. James Bardeley, of Manchester, who was for several years a curate at Burnley, to be nearer 4,000*l.* St. Peter's originally included the whole parish, but some years ago it was divided, and two districts, each of about the same population, separated from it. But, while the incumbent of the old parish has from 3,000*l.* to 4,000*l.* a year, the incumbents of the new parishes, who have just as much work and an equal population to look after, get only 150*l.* a year each! The subject was brought up in the House of Commons last week, but nothing can be done, excepting to provoke the expression of public opinion. The living is in the gift of a landowner in the neighbourhood. Its recent history is thus admirably described in the *Manchester Examiner* of yesterday:—

It is appropriated by Mr. Townley Parker, a wealthy landowner in the neighbourhood, and is treated by him just as if it were a portion of his adjoining estates. The patronage of the living was purchased by his family when it was much less valuable than it is now, and it figures among his assets on the same footing as land and consols. Having this living in his gift, he need make no other provision for one of his sons. Spiritual aptitudes are sure to be discovered in the younger son of a landowner having it in his power to bestow a cure of souls thus handsomely endowed. Such spiritual aptitudes were in fact discovered in the gentleman who now holds the living of St. Peter's, the Rev. Arthur Townley Parker; but they were discovered at an unusually early age. He was a mere child when the living became vacant, but the Church lends itself to such exigencies, the laws against simony notwithstanding. As the predestined priest was too young to take orders, it was necessary to find a warming-pan, and the late Archdeacon Masters agreed to discharge that humble but lucrative function. He accepted the living; he resigned it when his patron's son had grown to priest's estate, and young Townley, immediately after taking orders, stepped into a revenue of 3,000*l.* a year. The spiritual aptitudes of this fortunate youth, having first been discovered by his sire, were soon after verified by the Bishop of Manchester, who, in order that nothing might be wanting to the felicity of his position, created him a honorary canon. The system evidently works well.

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dance of delegates, lay and clerical, was extremely large.

The PRIMATE, in the course of his opening speech, exhorted the assembly to self-restraint, and to endeavour to meet the unparalleled circumstances in which they were placed with calmness and consideration. However deeply they were hurt, they should speak with the firmness of men and the moderation of Christians.

There is, he said, one thing that this meeting must clearly understand, and that is, that it has no reference whatsoever in the remotest degree to Mr. Gladstone's Church Body. We studiously avoid in any way whatsoever giving it the slightest countenance. This is an assemblage met together for the specific purpose of considering this bill, of pointing out its injustice, and protesting against it. That done, we shall dissolve. But we leave no successors whatever outside this assemblage for any Church body to act upon that bill. Neither are we here for the purpose of compromise. We do not come here to amend Mr. Gladstone's bill, or to throw out any suggestions. We condemn it utterly from first to last. We look upon it as confiscation; we regard it as assailing the prerogative of the Crown, as unjustly dealing with the property of the subject, as injuring that property by for the first time, I believe, destroying what is the best of all titles—that of prescription.

The Earl of LONGFORD moved the first resolution, entering an earnest protest against the bill. The Bishop of Ossory, in seconding the resolution, characterised the bill as a most iniquitous one, carried out with unmitigated harshness. He considered that the State should acknowledge its relation to God—that its powers were exercised under His will. And the only way in which the State could make such acknowledgment was by providing religious instruction for its people. It was plain that the State could not support a false Church or disestablish a true one; but the bill proposed something worse than that—it proposed to pull down that which was raised for the glory of God for the fear of man. An eminent member of the Government had undertaken to defend the bill on account of its charitable provisions. (Laughter.) Mr. Bright had quoted Scripture in his eloquent speech to find grounds for pillaging the Church—for leaving the poor in a state of famine—not of bread but of the bread of life. The whole of Mr. Bright's defence reminded him of the question put by the disciple, "Why was not this ointment sold for 300 pence, and given to the poor?" (Laughter.) Sir FREDERICK SHAW (Recorder of Dublin), who has not attended a public meeting for many years, supported the resolution in an eloquent speech. He retained still a warm personal regard for Mr. Gladstone, but English statesmen seemed as if they never would cease experimenting on Ireland. They lacked the courage to apply the simple principles of truth and equity to this country which they held among themselves.

Probably (said Sir Frederick) I shall never address another popular assembly. I desire that my last words then may be of warning to those who are responsible for the peace of this country; and as to the effect I believe will be produced if this measure—this Irish Church Bill—passes into law, I say it, my Lord, more in sorrow than in anger. (Hear.) I do in my heart believe that if the three branches of the Legislature assent to the passing of this bill, it will produce among them generally a sentiment towards British law and British Government of distrust and alienation. (Loud and prolonged cheers.)

Sir JOSEPH NAPIER proposed the second resolution, declaring the proposed alienation of property an act of injustice unparalleled in the history of constitutional government. It was, he said, an insane measure, but more especially that part of it which disposed of their means. ("Hear," and renewed laughter.) He would not refer to the Act of Union, or to the faith upon which the province of Ulster had been peopled, but he would say before God and man that the measure by which their Church was to be struck down was an odious one, and would make an indelible stain upon the honour and integrity of England. (Hear, hear.) They ought to stand by their Church, then—and he would most solemnly say, they never had a more responsible cause—"Hear," and applause)—but ready, at the same time, to accept whatever was the will of Providence. (Applause.)

The Rev. Dr. ROMNEY ROBINSON followed, as one of the representatives of the Protestants of Ulster. They were, he said, the flower of their countrymen. They had committed no misconduct, and should not be deprived of their property.

The Dean of CLONFERT, in supporting the resolution, said—

The modern history of Ireland is mainly a record of alternate rebellion and confiscation, but this is the first time in our annals that rebellion has been followed by the confiscation of the property of the loyal. I ask what loyalty or security can there be in a country governed on such principles? What is safe or settled if the property of the Church is to be sacrificed in order to conciliate the abettors of Fenianism? Are we to be told that there is no confiscation because life interests are preserved? No confiscation! when every corporation in the Church is dissolved, and its property devoted to popular uses of a secular kind; when the Church Protestants of Ireland, to whom hitherto the ministrations of their Church have come as free as the air they breathe, are deprived of the ecclesiastical endowments which secured to them this precious boon, and obliged to supply their place by their own contributions, encountering all the difficulties and evils of the voluntary system to which they are peculiarly exposed. If this be not confiscation, I should be glad to know the meaning of the word. If justice requires that Irish questions should be settled in accordance with the wishes of the majority of the Irish people, how are those wishes to be ascertained? I suppose by the votes of their representatives in Parliament. The principle,

then is, that justice requires that a majority of Irish members should have power to settle all Irish questions. But if so, what necessity is there for their giving their votes in London? Would it not be better that they should deliberate in College-green, where they would be more under the influence of Irish opinion, and more faithfully carry out its dictates? The principle, in fact, is repeal. But, farther, is there no other institution besides the Church in respect of which the opinion of the Irish majority has an equal right to decide? What about the Queen? I presume that in Ireland she is an Irish institution as much as the Irish branch of the United Church. Are the Irish people to be polled as to their sentiments towards her? And, if the majority be against her, would not justice require that she, too, should be disestablished and disendowed? I object to this whole mode of judging political questions by abstract principles. It may suit a debating society, but it is not in this ideal fashion that the complex government of a great empire is to be carried on. That, and that only, is just which is most likely to be beneficial to the nation as a whole; and it is not by applying the square and compass that our policy is to be regulated.

Mr. ROBERT HAMILTON, a delegate from Belfast, said they had met as the Synod of the old Irish Church, and there should be an emphatic declaration of "no compromise." He suggested that they should add to their resolution the words, "We repudiate any connivance with what is publicly known as the levelling-up system." Lord ORANMORE objected to this proposition as outside the scope of the Conference; but after some discussion it was adopted with enthusiasm. Sir E. GOSWOLD, the Rev. J. E. GARVIN, and others spoke, and a committee was appointed to assist in opposing the bill.

The attack upon the clauses was opened by Lord COWPER, who moved a resolution to the effect that the appointment of Commissioners to hold office during the pleasure of the Crown, without prescribed qualifications, with arbitrary and irresponsible powers of dealing with the Church property, and not subject to the correction of another Court, was "unconstitutional and oppressive." He assumed that the Commissioners would be an Episcopalian, a Presbyterian, and a Roman Catholic, so that there would always be a majority of members of another Church. Mr. BACON, Master in Chancery, criticised the constitution and powers of this "extraordinary court." In every other court of justice the judges were personally unopposed, but the Commissioners were to act the double part of litigants and judges. They were not required to know the law, and no court was to be at liberty to redress the grievances which in their presumptuous discretion they might inflict. They might entertain every question which they deemed expedient "for the purpose of the Act." These purposes were not defined, and, as the Commissioners were liable to be dismissed unless they gave satisfaction to the Government, the Church was in danger of having the objects of the Act determined by the known and avowed sentiments of the Parliamentary supporters of the bill. The Rev. Professor JALLERT, F.T.C.D., moved the next resolution, which condemned the proposed plan of compensation as harsh and inequitable, and objected to the clauses dealing with vested interests as "tending to destroy the organisation of the Church and to break it up into separate and independent congregations." He believed the Church had strength to survive the severe blow which was aimed at her, but he maintained that where an organic change was made the principle involved in the phrase "vested interests" ought to be liberally interpreted, and that the blow, if it must fall, should not fall too severely upon any class. A man's prospects for life might be destroyed without taking from him one penny to which he can assert an absolute legal claim. The curates and small incumbents were under-paid, but had a prospect of succeeding to a larger income. The bill disregarded this vested interest, and did a double injustice to them by depriving them of the property to which they had a fair right, and cheating them out of the money which they ought to have received for their past services. In many cases the compensation would really amount to nothing, because when they advanced in age they would require the assistance of a curate, and would have no means of paying one. Mr. Jallert strongly pointed out the importance of endeavouring to throw out any part of the bill if they could not throw out all. If they saw they could throw out the whole and let it all pass they would, in his opinion, be false to their duty. The Rev. Dr. BARNES, of Mullingar, seconded the resolution. He complained of the treatment of the vergers and of such men as Professor Stewart, who represented the organists.

The Bishop of DERRY moved the next resolution, which was in the following terms:—

That the wrongs proposed to be inflicted on our Church are the more apparent when contrasted with the terms of compensation offered in the Roman Catholic College of Maynooth and Presbyterian bodies; more especially as these compensations are proposed to be paid out of the property of our Church, about one-half of which property is to be permanently appropriated to the support of certain secular institutions which are peculiarly subject to the control of the ecclesiastical of the Church of Rome.

His lordship ridiculed the clause which provided for the maintenance of churches as national monuments by the State where it was beyond the means of the congregations to keep them in repair. That showed that the promoters had little faith in the voluntary principle, the beauty of which was so much extolled. They anticipated failure precisely in the places where it was most likely to succeed—namely, in the considerable towns. There was something ominous about the phrase "national monuments." He thought the cathedrals had a kind of relative holiness. They were not yet advanced enough to be willing to disestablish and disendow the Lord's day because it was in a minority in the days of the week, and he supposed they might still be

disposed to reverence the sanctuary of God. In Ireland (continued Dr. Alexander) men might blink the fact as they would, but the peasant was face to face with a tremendous, an infinitely ramified organisation. It laid its multitudinous hands upon him, it peered into his very heart—into his marriage chamber—into the secrets of his life. It followed him to the polling-booth with all its multitudinous eyes, it was about his path, it spied out all his ways, he could not get rid of it. By refusing to pay his dues he lost caste. There was a total misapprehension of the nature of voluntarism. He thought he had good grounds for saying that 300 poor peasant families in Ireland would pay at the lowest calculation 180*l.* to their priest, and 900 families of very middling farmers would pay 700*l.* a year. If he thought the bill would bring peace to Ireland he would offer a clear protest against a national sin, and perhaps remain silent on the subject for ever; but he felt constrained to speak just because the Church question, of which they were told they should hear the last if the bill passed, was starting up into gigantic proportions, and would, he feared, unless it was modelled into another shape, be destined to darken the land for generations to come. He warned them against falling into congregationalism, and exhorted them to cling to the old Church.

When the vote of thanks was to be moved to the Primate and the Archbishop of Dublin, the Bishop of Cork was placed in the chair, his proposer, Mr. HAMILTON, saying that he pitched upon him because he had lately been attacked and libelled. There were some voices against the choice. When Dr. GOSWOLD assumed the chair, he said that, "In the spirit of old Chevy Chase, he would fight for the Church while he had a leg to stand on, and when he hadn't a leg to stand on he would fight upon his stumps."

The PRIMATE and ARCHBISHOP returned thanks; the latter observing that he had remembered the proverb, "Haise nah sair spirits than ye can lay," and he confessed he had misgivings about the Conference. But they were good spirits that it had raised, and at all events, if vanquished, they would not abjectly cling to the knees of those who vanquished them, but would struggle to the end, not being active agents in their own ruin.

The "conference week" in Dublin finished by a "defence" meeting in one of the large halls of the city, presided over by Lord Crofton. Major Gun Cunningham is reported to have said that he "hoped every true Protestant would rally round the Queen, and if the time should come that she should desire to unfurl the banner of William III. (cheering and 'Kenthish fire') for 'the Protestant religion and the liberties of England' they would be prepared, with one hand on the Bible, to draw the sword with the other." (Tremendous cheers.) Lord ORANMORE was a principal speaker. He asserted that the Catholic priesthood had not opposed Fenianism. It was vain, he said, to think that Protestants could cope with Ultramontane Roman Catholics and the English power. The Rev. William Brandon spoke of the famine of 1846 and the pestilence of 1847 as "judgments" for the charging of the Maynooth grant on the Consolidated Fund. He would warn them against repeal. "They should not on any account join any agitation whatever for the repeal of the Union. He would warn them against any connection with the Roman Catholic population in any seditious movement." Mr. PUXLEY, J.P., "trusted the clergy would not take a penny from Mr. Gladstone's iniquitous party, not even a church. In his part of the country there were three churches built in the knowledge of living men, and the Protestants there would not enter one of them if presented by Mr. Gladstone. They would rather go to the sea-shore, and worship the God there, who caused the waves to flow and the winds to blow."

MR. DISRAELI'S AMENDMENTS.

The *Saturday Review* says that Mr. Disraeli wants, in the first place, to stand well with his party, to give them confidence in him, to make even furious Irishmen feel that they are not being betrayed, and that even when he goes into committee and accepts under protest disestablishment and disendowment, he knows how to work these odious proposals so as to benefit the Church. His amendments appear to be very well adapted to this end, and will rather tend to cheer and encourage and confirm the Conservatives in their opposition than to divide and dishearten them. In the next place, Mr. Disraeli may reasonably calculate that the real battle will be fought in the Lords. In all probability the Lords will pass the second reading, and then the Conservatives will propose and carry their amendments. The use of proposing ineffectual amendments in the Commons is to ascertain what amendments may be effectually proposed in the Lords. For this purpose it may not have been imprudent to put forward in the Commons amendments of an extreme character, sure to provoke discussion and to catch the attention of the country. If Mr. Disraeli had only proposed such amendments as he had some hope of carrying in the Commons, he would have been precluded from asking for more from the Lords. But by starting with outrageous and audacious demands in the Commons, which he knows cannot be conceded, he may enable the Conservative peers to seem comparatively moderate when they come to make their amendments.

The *Spectator* says that Mr. Disraeli's words of command now are, "Eyes front! March! Defend Church cash!" The worst feature is the amendment in favour of Irish landlords.

Our readers will remember the fervour of Mr. Disraeli's denunciation of the proposal to rob the Church in order to enrich the landowner. Apparently, the leader of the Opposition was alarmed by the blank silence with

which his supporters received that denunciation, for he has now put an amendment on the paper the object of which is far to outbid the concession to the landowners suggested by the Government, indeed, to procure them a great bonus out of the property of the Church. Mr. Gladstone proposed, in consideration of receiving a uniform instead of a variable rent-charge, to be calculated at a fair, average rate, a rate yielding about 4½ per cent. on the assumed capital value, to remit the charge altogether at the end of 45 years. In other words, he sells the rent-charge to the landlords at 25½ years' purchase, charging them, if they do not wish to pay down the capital at once, only 8 per cent. for interest (which, having a perfectly secure lien for the capital, he can well afford to do), and keeping the other 1½ per cent. towards paying off the capital. Mr. Disraeli, on the other hand, proposes to sell the rent-charge to the landlords at any price shown by the records of the Landed Estates' Court to be the average rate during the last ten years received for such rent-charges. This will be far below the price asked by the Government, for the very simple reason that buyers, knowing the political uncertainty of their rent-charges, have not been willing usually to give anything like the full value of them, or anything like the value which a Government giving perfect security would get. As Mr. Disraeli does not propose to interfere with Mr. Gladstone's concession to the landowners as to the mode of payment by instalments and the rate of interest to be charged, the only effect of his amendment is to lower the price demanded by at least 25 per cent., and probably more. Such is Mr. Disraeli's disinterested zeal for the Church and the people as against the landowners. He trusted in the generosity of his followers to protest against any desire to gain by the transaction. Their generosity was not equal to the occasion; so Mr. Disraeli turns round and says, "As you will not come with me for the sake of honour and generosity, come with me for gain; I will bribe you far more heavily than the Government."

Mr. Disraeli's other proposals are all to the pecuniary advantage of the Church.

He would pay down to the disestablished Church a lump sum of four times the net annual revenue, on account of the laity who will need this help, Mr. Disraeli thinks, when they are thrown on their own resources. He would estimate all the incumbents' incomes without deducting the salaries they pay to permanent curates, and he would compensate the permanent curates separately as well. He would estimate the life interest of the oldest and richest as well as of the younger and poorer incumbents, at fourteen years' purchase of their annual revenue—an average, of course, far above the true rate for bishops and other dignitaries. He would pay down a lump sum of fourteen times the annual charges for restoration and repair for those churches which are to be kept as national monuments. He would give the disestablished Church all the private property ever given to it either in Catholic times or since. He would give it all the property conferred by royal or Parliamentary grant since the second year of Elizabeth. And he would simply strike out the compensations to Maynooth, and the Presbyterians, i.e., find them, if at all, out of Imperial funds. In a word, as far as the best calculations go, he would give it, considering the sacrifice of property he proposes to make to bribe the landlords, more than it now has. Mr. Disraeli's propositions, therefore for disendowment—on which he tells us, no doubt truly enough, that his party will be quite united in committee, though they cannot in the least agree on their general policy towards the Irish Catholics—amount to this, "Let the Church go with at least all it now possesses, excepting, perhaps, whatever it may agree to give to secure the operation of the Irish landowners; and, after having thus despoiled the nation, give the Church free leave to do what it can with its rich and undiminished resources and its new irresponsibility, to irritate the nation it has despoiled?" To that proposition Parliament will certainly know how to give a fitting and emphatic, and, we only hope it may also prove, a terse answer. The increase of the majority on Thursday night from 118 to 126 is at least a hopeful omen.

MR. DISRAELI ON ESTABLISHED CHURCHES.

(From the *Pall Mall Gazette*.)

There are some ideas which can only be adequately conveyed by the pencil, and Mr. Disraeli's theories on religion eminently belong to this class. His speech in support of the proposal to omit the second clause of the bill was the greatest thing he has yet done in this line. He completely inverted the common-place view of the relation of an Established Church to the State. What that view is was put clearly, if not very profoundly, by the Attorney-General. Where a Church is established the State confers upon it certain privileges in the shape of coercive jurisdiction, political status, and the enjoyment of certain portions of public property, and the Church in return submits itself to the control of the State in respect of its doctrine, discipline, and government. Under the enchanter's wand of Mr. Disraeli this theory is absolutely reversed. To establish a Church is to invest it, not with temporal advantages, but with spiritual privileges. It is true the Church may pick up, so to speak, a certain amount of dross in the process, but this is only an incidental element in the transaction. The essential blessing conferred by the State is the protection of the Church against herself. If, says Mr. Disraeli, you leave the Irish Protestants this, it is unimportant by comparison what else you take from them, and the way to leave it is to omit the second clause of the bill. The Act of Union will then be maintained, and the Irish Church will preserve the chief thing which makes that Act valuable. If, on the other hand, you abrogate the Act of Union so far as it relates to the Irish Church, there is no longer any security that her doctrine, discipline, worship, and government, will remain identical with those of the Church of England. Irish Protestants will be left free to act for themselves. It is this fatal gift that Mr. Disraeli would at any cost avert from them. Those who desire it little know the consequences of the liberty they seek. If the Irish Church is disestab-

lished, the religious equality now enjoyed so fully will be at an end in Ireland. The Roman Catholic Church will be established, and the Protestant Church will not. On Mr. Disraeli's theory religious equality is incompatible with the voluntary principle in any country in which Roman Catholicism exists. For the essence of establishment is control from outside. Whether the controlling authority be temporal or spiritual, does not matter. The one thing needful is that it should be external. Consequently the Roman Church is established everywhere because it is everywhere instituted by a foreign power, and exerts no influence whatever over its own doctrines, its own discipline, its own worship, or its own government. Passing over the little inconsistency that on this view of the subject the Roman Church is established everywhere except at Rome, we may remark that the Pope ought in common gratitude to offer to Mr. Disraeli a seat in the coming Council. The extreme Ultramontane doctrines on the Papal authority have rarely been stated so dogmatically and with so little reserve. Since, then, the Roman Catholic Church in Ireland is established by virtue of its having a supreme head outside itself, the Protestant Church in Ireland must either sink into an inferior position or be allowed to retain a similar advantage. The supremacy of the Pope secures to the Roman Catholic Church purity of doctrine, decorum of worship, salutary discipline, and wise government—what does Mr. Newdegate say to this admission?—and the supremacy of the Queen secures the same blessings to the Irish Protestant Church. As you cannot strip both Churches of these privileges, the only just course is to leave both in the enjoyment of them. Those members of Parliament who profess the Roman Catholic religion are especially bound not to deprive their Protestant fellow-countrymen of the good things they themselves possess.

We shall not presume to criticise Mr. Disraeli's argument. Indeed, he moved throughout the evening in a region in which criticism has no place. His speech suggests, however, one or two observations which are not incompatible with this attitude of abstention. In the first, place on what authority do Mr. Disraeli and Dr. Ball attribute to Irish Churchmen this intense desire to retain the disabilities—we beg pardon, the spiritual privileges—of an establishment after the removal of its temporal advantages? The Conservative leaders ought to be well acquainted with the nature of Irish Protestantism, and they may, for anything we know to the contrary, be quite right in predicting that its professors will make a bad use of their liberty. But we do not often find men so sensible of their own weakness, or so eager not to have their hands untied. Of what terrible errors do the members of the Irish Church feel themselves capable, that they thus implore not to be left to their own guidance? Spiritual writers say that a man who knows himself will feel that but for providential restraints he might have rivalled the worst of sinners. Have Irish Churchmen one and all so fathomed their own hearts that each recognises in himself a potential heresiarch? We have not come across this view in any of the recent conferences in Ireland. The feature in the bill which seems to excite most indignation in Ireland is precisely the one which Mr. Disraeli puts aside as, by comparison, beneath notice. It is their political status, and the ascendancy and endowments which accompany it, that they apparently lament most. Mr. Disraeli may interpret their real feelings more accurately than we do, but in compassion to those who have not the same opportunities of gaining information, he might at least produce his credentials. Till he does so, common-place minds will suspect both him and his clients of having another end in view in their attempt to strike out Clause 2 than that which was put forward in the House of Commons. If the Act of Union had been left untouched, the description "as now by law established" would have continued to be applied to the Irish Church, and it is not difficult to foresee the use to which this fact might have been turned in Ireland. The object of the Liberal party is to destroy the semblance as well as the reality of the Protestant Establishment in that country; and this end would only have been half attained if Irish Churchmen could still have pointed to an Act of Parliament in which their Church was regarded as in all respects one with the Church of England.

Mr. Disraeli (remarks the *Daily News*) speaks as if her Majesty were not a constitutional sovereign, but a Divine priestess, the authoress and infallible interpreter of a faith—a sort of Protestant Pope Joan. He will not see that her royal supremacy is supremacy as a magistrate in all the courts of the realm. In this sense the Government measure does not interfere with it. Mr. Disraeli spoke of the Act of Union as establishing connection between the Protestant Episcopal Church of Ireland and the Established Church of England. The Protestant Episcopal Church of Ireland is a prophetic term. It belongs to the future. The Act of Union knows nothing of it. Its fifth article connects, as Sir Robert Collier argued, the Established Churches of England and Ireland as Established Churches; and with the disestablishment of one of them the legislative union of necessity ceases. The title of the Sovereign—that is to say of the Parliament—to govern a Church, is derived from the fact of its being established. Let the privilege cease, and the right of control vanishes. It will be no more the business or within the province of the Crown to govern the Free Protestant Church of Ireland than it is to regulate the Wesleyan Conference or the General Assembly.

MAYNOOTH COLLEGE.—The aid given from the public purse to this college since its foundation, in 1795, has amounted to about 1,100,000. Down to

the end of 1854 the grants voted by Parliament amounted in the whole to 418,411. In 1845 the Act was passed granting to the college sums amounting together to 26,360. a year, the payment of which for twenty-four years has taken 632,640. There was also granted by Parliament in 1845 a sum of 30,000. for buildings and repairs. At various times subsequently there have been votes for repairs and maintenance amounting to 6,964. There has also been a loan of 18,000. (repayable by instalments) for repairs, but part of this has been repaid.

A RURAL DEAN ON THE IRISH CHURCH BILL.—The *Manchester Examiner* calls attention to an extraordinary speech delivered by a rural dean, the Rev. Joseph Birchall, at a meeting of the Acorrington Church Defence Association a few nights ago. The Irish Church Bill, the rev. gentleman said, is the work of the devil. After lamenting that the doctrines of the Prayer-book were not "brought forth in all their purity" in time to prevent such men as Adam Clark, Bunting, Jay, John Angell James, and others, from becoming Dissenters, the rural dean "referred to the vigilance of the devil in seeking the downfall or evil of the Church, and said that he (the devil) was doing it in a curious way, worthy of the Father of Lies." The "curious" part of the devil's plan is explained to consist in his making choice of Mr. Gladstone, "who was at one time the firmest supporter of the very things he now sought to destroy." The Acorrington Church-defenders seem to have accepted Mr. Birchall's explanation with implicit confidence. One of them had just before shouted out when Mr. Gladstone's name was mentioned, "He's a liar!"

AN IRISH PEER AND THE CHURCH BILL.—Lord Powerscourt has forwarded to the *Irish Times* a reply to the letter of his grandfather, Lord Roden. He was elected a representative peer, he says, by Lord Derby through Lord Roden's interest, but he had the votes also of a good many of the Liberal Peers "because they saw in my canvassing letters the expression of a wish to be elected independently." He felt pledged to the Conservative party by the fact of his election, and he intended at that time, 1864-5, to act and vote with it. "But I soon," adds Lord Powerscourt, "began to find my position a very irksome one, as I constantly felt a desire to vote with the Liberals, and yet I was bound to the Conservatives. Last summer, when the resolutions of Mr. Gladstone were before the country, my position became intolerable to me, and I asked Lord Derby to release me from my pledge, stating as my reason that I could not follow him on this important (the Church) question. Lord Derby then wrote to me, releasing me as regarded himself, and the only thing now that I feel I ought to have done is to have written circular letters to all the Peers asking them also for the same favour." "But I cannot," Lord Powerscourt finally says, "but think that they would not wish any one to vote against his sense of right, though it might not be in accordance with their own individual views."

CONVOCAION AND INTEMPERANCE.—A committee, consisting of the Prolocutor; the Deans of Westminster, Canterbury, and Chichester; the Archdeacons of Coventry, Ely, Exeter, Leicester, Nottingham, and Salop; Canons Ayles, Oarus, Gillett, Harvey, Oxenden, and Wood; Prebendary Gibbs, Prebendary Kemp, and Dr. Fraser, have drawn up a report on the subject of intemperance, which will be discussed at the next meeting of Convocation in June. Having received returns from magistrates, coroners, clergy, and others, of a very ample kind on the nature and causes of the evil, they recommend two classes of remedies—1, non-legislative; 2, legislative. Under the first head the following are their principal suggestions:—1. The removal of benefit-clubs from public-houses. 2. The payment of wages on Fridays. 3. Providing good tea and coffee-rooms. 4. The encouragement of cottage-allotments, night-schools for adults, parochial libraries, and social gatherings. 5. More comfortable and healthy dwellings for the working classes. 6. Education based on Revelation. The following are the principal legislative remedies recommended:—1. The repeal of the Beer Act of 1860 and the total suppression of beer-houses. 2. The closing of public-houses on Sundays, except for *bona fide* travellers. 3. The earlier closing of public-houses on week-day evenings. 4. A great reduction in the number of public-houses. 5. Placing the whole licensing system under one authority. 6. Rigid enforcement of the penalties attached to drunkenness. 7. Prohibiting public-house committee-rooms at elections. And 8. The repeal of all duties on tea, coffee, chocolate, and sugar.

A NEW MODE OF ENFORCING CHURCH-RATES.—Some Church-rate abolitionists much objected to the compromise which was effected by Mr. Gladstone's Act, and to the retention of Church-rates even in name, because they felt sure that other kinds of compulsion than that of the summons and distress warrant would be employed to enforce payment of the moneys wanted to keep up the worship of the parish church, and that in the rural districts Church-rates would be as little voluntary under the new law as under the old. They especially demurred to the clauses which enable the landlord to pay the rate if the occupier does not, for, said they, the landlord will know very well how to get the money out of the tenant. Their fears have in some places been too exactly realised. The *Newbury News* reports that notice to quit was recently served upon all the tenants on the Littlecot estate, near Hungerford. At first nobody could understand what was meant, and the farmers were harrowed by the supposition that their rents were going to be raised. They have now, however, been informed that they may continue to occupy as before if they will agree to pay a

rate in support of the church at Chilton. The reporter of this piece of news explains that "the abolition of compulsory Church-rates having made it optional whether or not the occupier shall pay the same, the understanding that the tenants shall continue to pay as before has been adopted to preserve Church rates in this parish." Landlords could have done the same thing if Church-rates had been abolished utterly—they might have put a clause in the leases requiring tenants to subscribe to the repairs, &c., of the church, and Mr. Gladstone's Act is not to be blamed for their intolerance and oppression. It is they and their class who will be the sufferers in the end. The facts which we have detailed might, however, be very properly mentioned in Parliament, and Mr. Gladstone might be asked whether he contemplated any such result of his measure. If such instances should be multiplied, perhaps the Premier would think it desirable to repeal his Act, and abolish even the machinery of Church-rates.—*The English Independent*.

THE ROYAL SUPREMACY IN MATTERS ECCLESIASTICAL.—In an able letter to the *Pall Mall Gazette*, "Leguleius" thus conclusively disposes of the fiction which has been put forward with so much parade in Parliament during the past week:—

If the supremacy of the Crown has any function in our body politic, this must be either judicial, or executive, or legislative.

Judicial function it has none. If a clergyman commit any ecclesiastical offence, he is subject to a series of independent judicial tribunals, constituted by Acts of Parliament, and culminating in a Committee of the Privy Council, which can remove him. If a Dissenting minister in possession of a chapel does anything in derogation of the fundamental rules of the society to which that chapel belongs, he is subject to the jurisdiction of the Court of Chancery, which can equally remove him. In neither case can the Crown interfere in the slightest degree in the matter.

Executive function it has none worth speaking of. The Queen does indeed nominate, through a fiction, old-fashioned process, the real executive authorities of the Church—the bishops. But, once nominated, the Crown has nothing whatever to do with them. It can neither compel them to do this, nor inhibit them from doing that, nor suspend them, nor remove them. All control over their proceedings rests in the legal tribunals only. The Crown cannot, in ecclesiastical matters, compel any one, clergyman or layman, to do, or to refrain from, a single act. Therefore the Crown, in its executive capacity, has no practical supremacy whatever.

Nor has it any legislative function. Whatever legal force a canon, duly made by the clergy under the Crown's authority, might have had in former days, it is very certain that it would have none now. The Crown can neither define a doctrine nor enforce or prohibit a ceremony, nor touch a syllable of the Prayer-book or the Rubric. The most it can do is to order an occasional prayer, and even here it seems doubtful whether the real ordering party is not the Archbishop. Parliament alone (barring the undefinable claims of Convocation) can make the smallest law or regulation for the Church of England.

It follows, therefore, by an exhaustive process, that the grand Idolon of the Crown's ecclesiastical supremacy, which we are told the Anglicans of Ireland would die to maintain, is an Idolon only: it subsists in flesh and blood no longer. The difference between the condition of other denominations in this country and that of the Established Church is merely this: all other religious bodies recognise some internal authority as competent to legislate for them spiritually, to control ceremonies, and declare doctrine. The Church of England can be legislated for by Parliament only. But this difference has nothing to do, practically, with the Crown's supremacy.

CHURCH-RATE SEIZURES AND SALE AT SUNDERLAND.—EXTRAORDINARY SCENE.—On Monday an extraordinary scene was enacted in Sunderland Market, when a quantity of goods seized for Church-rates were sold by auction. From Messrs. Joshua Wilson Bros., the principal merchants in the parish, and members of the Society of Friends, a quantity of cheese worth 19s. was seized for 9s. rate; and from Mr. W. M. Wake, boatbuilder, timber and deals worth 3s. were taken for about 30s. rates. Previous to the sale a handbill had been industriously circulated, headed, "Spiritual Distitution in Sunderland Parish. Seizure of Tradesmen's Goods for Church-rates," and it concluded with an invitation to attend, as the goods would be "sold cheap, having come into the possessors' hands under peculiarly distressing circumstances." Three or four hundred persons congregated at the head of the market, where, in a small shop capable of holding about a dozen persons, it was attempted to carry on the sale. Two or three cheeses were knocked down, but the cries of "Come outside," the laughter, cheering, and yelling, rendered it impossible to tell what took place. One of the planks lying about was lifted up and flung inside the shop to the danger of those inside. The crowd yelled and roared, and a scene of the greatest uproar ensued. A handbill was displayed, "The Gospel according to St. Peter's: Go into every shop and compel them to pay, that my purse may be filled." The "hit" was at the rector of Sunderland, the Rev. H. Peters, who receives 800l. a year and the Church-rate. As the sale proceeded the crowd outside made fictitious bids until the auctioneer was completely bewildered, and declined to sell but to those who were immediately around him, and who would give their names. Bids were then given with fictitious names, and the crowd yelled with delight. At last the bailiff was induced to come into the open air with the cheese, and after two or three lots had been sold, he was hustled about, a large cheese was taken from him and kicked about amongst the crowd, while the bailiff had to return to the shop. No more lots were then submitted for sale outside, but the rest were knocked down to persons inside the shop. Some casks and cases of biscuits were next put up and knocked down, but the tumult outside rendered it impossible to catch

the prices. This was increased by Mr. W. M. Wake, amidst the cheers of the hundreds of persons, climbing through the window, and protesting against the manner in which the sale was being conducted, while the cries were repeated of "Bring the cheese out," and abuse of all kinds was heaped on the rector, some of the men exclaiming that as he had a large family, he had sent persons there to buy cheese cheap. Not sufficient cheese and biscuits having been sold, the auctioneer ventured outside to sell the timber, but no sooner had he and his clerk taken their stand than the crowd hustled them about to and fro, and the man was glad to take refuge in a shop, at the door of which he knocked down the timber. The whole of the sale was characterised by a scene of excitement such as has not often been observed in Sunderland.—*Leeds Mercury.*

Religious and Denominational News

CONGREGATIONAL UNION OF LANCASHIRE.

The annual meeting of the members of this Union, comprising ministers and delegates from most of the churches in this county, commenced on the 7th inst., when a conference took place in Great George-street Chapel. The Rev. G. W. Conder, of Manchester, occupied the chair, in the absence, through serious indisposition, of the Rev. R. M. Davies, of Oldham. There was a large attendance of ministers and delegates. After a short devotional service,

The CHAIRMAN proceeded to deliver the address—his subject being the present tendencies and future prospects of the Church Catholic. It was shown in an historical retrospect that Nonconformists had a deep interest in this question. The cord of creeds which was drawn across the door of Parliament had been broken in twain, and the Jew and the Catholic might sit with the Dissenter and the Churchman, and help to legislate for the empire. There was no ebb in the tide of religious freedom. The very principle of establishment of religion itself had been debated and fought in two memorable battles in the Legislature of the realm, under the guidance of the foremost statesmen of the time, and in the second instance by a Parliament elected with special reference to this grave issue, with a result in each instance that was equivalent to the doom of such institutions in England for evermore.

With a blindness that looks almost judicial, with a fatuity most marvellous, the advocates of religious exclusiveness have insisted (and it will be quoted against them with terrible effect a few years hence) that the Irish and English Churches are built on one foundation, and must stand or fall together. We of course do not wish for an instant to deny that proposition. We think it is true. Whether they who are leading the forces of freedom at this juncture see it (and I cannot but think they do see it), it is certain that the principle of establishment has received its death wound by the Act which abolishes the Irish Church Establishment. It is the acknowledgment and assertion by the nation of its own right, by means of its representative Parliament, to dethrone a Church from its position of supremacy, and deal with its possessions as may be most expedient for the people as a whole. And indeed a very large portion of the more thoughtful and earnest children of the Church of England have wisely begun to familiarise themselves with a possible future, at the mere suggestion of which a few years ago they laughed incredulously, and of whose advent it was impossible for them to harbour a fear. In their secret heart, the men who are now uttering frantic cries and wild threats, and spouting treason in the name of religion, know that all that is merely secular in the possessions and position of their Church is as a tree with an axe lying at its root, and that the dreaded and hated descent on to the level of civil equality with Jews, Turks, heretics, infidels, and, worst of all, Dissenters, must soon inevitably be made.

But the prolongation of the strife had brought many evils, and the diversion of much valuable energy:—

The whole force of Protestant Christianity has been terribly weakened by this division of its constituents and their mutual hostility. If half the zeal which has been spent in opposing Dissent, and with vain endeavour to compel conformity, had been used against ignorance and wickedness, England would have been now much more Christian than she is. And if all that counter force which this attempt has evoked on our side could have been spent upon legitimate Christian work, side by side and in full concert with those against whom it has been compelled for very existence to exert itself, how greatly enhanced had been that boon to English life which Nonconformity, under all its depressions, has been able to contribute! Whilst the one side has deemed the other an oppressor, and this, in turn, the former contumacious and rebellious, the best energies of the Church have been worse than wasted and lost. The miseries of this unnatural and needless strife are immeasurable. The artificial division of English society into two sections in every town and even village in the country by this ecclesiastical line has not only been the cause of much unchristian behaviour and unseemly passion, but has hindered a nameless amount of blessing to which the co-operation and harmony of all the community was a necessity. Nor will this dividing line and its consequent misery be soon forgotten, even when the hand of the law shall have wiped it away. More than one generation will have to be gathered to its fathers before this most lamentable result of the establishment principle shall cease to work its mischief in our midst. Still we are at the beginning of the end, and ought this day to be the most thankful of men.

The speaker hoped that in their time of strength they would forget the wrongs of the past, and by a spirit of moderation and conciliation smooth the path of the future. They owed a debt of gratitude to Him who orders all things after the counsel of His own will, of whom are all these happy issues for

His Church, and who may suffer her to weaken herself by division till she is wise and good enough to be blessedly strong. But God worked by instruments, and the result they rejoiced over had been attained by the labours of a section of the great Nonconformist body—by men who with much faith and courage, and amid much obloquy and contempt even from the ranks of those who should have been their friends, had been for a quarter of a century spreading the light about this great question of religious establishments.

I am not going to glorify a society, nor to mention even a single name. Happily there is no need. But knowing what a tendency there is in some quarters where we might look for far better things to deprecate efforts over whose success they rejoice as much as any, and in whose blessings they will participate, and how they contemptuously ignore all this labour as having had no share in the issue, I cannot refrain from asking a moment's recognition on your part of that persistent effort which through these years has been made to awaken the public mind, and especially the interest of men in public and influential positions, to the great doctrine of religious equality as the only solution of the ecclesiastical difficulties of the age. Doubtless there has been a wonderful ripening of the public mind upon this great matter. Political changes and growths have fostered the growth of opinion upon this ecclesiastical point. But along with all this there has been a continuous, determined, costly, faithful endeavour to educate the popular mind into the knowledge of the principles of religious freedom, which I do not hesitate to say has been, under God, one great means of bringing us to the stage at which we have now so happily arrived. The voice of truth and righteousness has been uplifted persistently—sometimes, it may be, not altogether wisely, often very feebly, but it has been uplifted for all that, and, as always happens in such a case, the voice of truth and righteousness has gloriously prevailed.

All Christendom seemed to be alive to the question of the possibility of healing the schisms which had so sadly rent and sundered the visible body of Christ in the world. At all events, the great Episcopal sect which covers Christendom with its organisations was at that moment uneasily groping about after some Eirenicon by which its divisions might be healed. Pius IX., with his Ecumenical Council, the Anglicans of England with their sighings after reunion with their mother at Rome, the Broad Churchmen with their schemes of comprehension based upon the common profession of faith in the Apostles' Creed, the tentative offers of the Evangelical party to some of the Nonconformists, notably to the great Methodist body, to return to the bosom of their mother at home, taken together, formed an unequivocal indication of the beginning of the working of a new tendency in the Church Catholic, about which it would be impossible for them to be silent. On the whole, he was disposed to look hopefully on these indications. What part should they play in this new state of things?

We are at least as little possessed with the spirit of schism and sect as any of the Christian bodies of England. I am ready to exchange Sabbath ministrations with Episcopalians, Methodists, and all the other Protestant sects, and I am sure there are very few men among us who would not do the same. The communion of the Church over which I preside is freely open to the pious members of any of the sects, without a word of question as to creed. We account it as the Lord's table, and not ours, and therefore open to all who honestly believe themselves to be the Lord's children. Nor are we singular in this. Indeed, it is the simple truth to say that, of all the sects, we are at this moment in the attitude of greatest freedom and readiness for reunion with any section of all Christendom, if only it can broaden its basis to a breadth on which we can stand. But whilst we ought to be thus ready for any movement which shall tend to a true, and honourable, and healthy reunion of the Church, we do not conceal that there are some forms of this unity, and some methods by which it is sought to be attained, with which we have no sympathy and in which we can take no part. It seems to be more than probable that by one section at least of the present Established Church an attempt will be made for the revival of the comprehension schemes which were attempted at the close of the seventeenth century, and that there will be a proposal to unite all the sections of Protestantism upon some tolerably broad creed-basis into one National Church. This idea of a National Church seems to possess a strange fascination for some Churchmen, which we find it very difficult to sympathise with. We cannot see what benefit of any sort the now divided sections of the Church of England would gain by any such recognition by the State that they form one Church because they all agree to subscribe to such a formula, for example, as the Apostles' Creed. If our separate church organisations are still to remain, and Episcopacy, Wesleyanism, and Independency are still to exist as such, the unity would be but an empty name, "a mockery, a delusion, and a snare." If it mean that those who are now Nonconformists are to be asked to subscribe no other creed than that, and to come into the bosom of Episcopacy and under the present parochial régime, then it is a very hopeless attempt, for a very considerable section of us consider Episcopacy itself, as it exists in the English Church, to be a corruption of primitive and Apostolic Christianity, rather than a healthy development of the Church from its simple primitive form. Moreover, we are not in the least enamoured of the idea of a geographical church of any kind. We believe now in a Catholic Church, a real entity, composed of the true members of Christ's body in all churches all over the world. We cannot see what the Church has to gain by any such recognition by the State, and the permission to call itself the one Church of England. Unless, indeed, it be intended by the scheme that the State shall endow as well as recognise all these separate bodies so united into one nominal Church; and in that case we have no alternative but to answer that our very deep conviction, founded on principle, observation, and experience, is that that would be about the worst calamity that could befall those sections of the Church that are now self-supporting and free, and that any such proposal would go direct in the

teeth of the spirit and tendency of the age. In one word, we can never be comprehended into Anglican Episcopacy, nor on to any level with it as the subsidies of the State.

If, then, there was ever to be such a thing in this country as one organic church, visible and undivided, and yet comprising immensely divergent views and interpretations of the great Christian facts, it would have to be a thing altogether separate from the State. It must be a thing entirely free from secular law. But that was not all.

We, Independent Congregational Nonconformists, can never be incorporated into an organic unity with Episcopacy. Even supposing Episcopalianism to undergo huge modifications, such as will happen to it when it is disestablished; supposing its bishops to cease to be peers of the realm, with princely residences and incomes, and to become simply chief pastors, maintained as befits the heads of a great religious community, and to be greatly increased in numbers, we should be compelled still to stand aloof, and to contend that the principle of authority and centralisation on which Episcopacy is founded, is both inexpedient and wrong. There is not even a shadow of an outline of it in the New Testament. The bishop of the New Testament was a simple episcopos of a Christian Church, and not an episcopos episcopos. Primitive Christianity knows nothing of a hierarchy of many gradations, or of such an authoritative body as Convocation. And further, it is our assertion and profound belief that the absolutely indispensable condition of the healthy growth of the kingdom of Christ is freedom and not law; that the Church is a living temple and not an organic machinery; that Christ and the apostles have given us all the laws that are necessary for the constitution and government of the Church, and all the creed that is necessary for its real and essential unity; that the endeavours of men to render the Christian creed more definite than the New Testament have made it have never done anything but multiply schisms, and drive into separation those who before were one; and that whatever evils come of freedom (and evils always will come of freedom until all men are under perfect law to Christ), they are not so many and so great as those that come of the opposite principle of authority. So that were Episcopalianism put on the same level as ourselves to-morrow as regards recognition by the State, we should still be as far as ever from comprehension into Episcopacy. Is this beautiful dream, then, of one Church of Christ to remain for ever an impossibility? Is the prayer of our Lord Jesus Christ never to be fulfilled, "That they all may be one, as Thou, Father, art in me and I in Thee; that they also may be one in us, that the world may believe that Thou has sent me." God forbid that it should be so! There is one Lord, and one Spirit, and one God and Father of all. There is one Christian truth; and even now in the world there is one Catholic Church visible to Him who disdains our Shibboleths and looks on our hearts, to whom possibly all our creeds be on a common level of defect. I am afraid the day is far distant as yet; none of us will live to see it; but forces in the direction of unity are already at work, and some of us may hope to see and to help great practical changes over which we shall greatly rejoice.

It would not be denied that the sharply-defined doctrinal divisions of the Church, mostly designated by the name of some human founder of a school, had begun to merge into one another, and melt away from view. What was common to both sides was coming to be regarded, as it was in fact, as of greater importance than the one thing that caused division.

Wide intervals, indeed, still separate some of the sects; but the gulfs of division are beginning imperceptibly to contract themselves, and the speech which we hold across them is of a less antagonistic kind than heretofore. Greater equality of culture in the teachers and members of the various bodies is doing much (as it always tends to do) to soften asperities and produce greater mutual respect. Sectarian arrogance is becoming more and more an offence in the general esteem. The growth of knowledge on all sides has made many of us more conscious of our own ignorance, and greatly diluted our dogmatism; and the Church at large seems much more willing now to believe an item of her own creed—"Now abideth faith, hope, charity; but the greatest of these is charity." Even now in our times a vast stride might be taken in the direction of a real unity—all that is desirable, if Christian men everywhere would cease to attempt it from without, and look and strive for it wholly from within. Here is the great heresy in this matter—that of believing you can get a unity of living atoms by cement, by parchment, by scaffolding, by machinery; whereas the only unity possible to living things is that which comes of inward growth and spontaneous consent. Christ alone, and not the creeds, can ever make us one. We outgrow the creeds, but never leave Christ behind. What is there that hinders the mutual co-operation and communion, the interchange of ministrations and the like, between all the Christian bodies of England to-day? Certainly not the essential diversities of doctrine that exist—no, but the narrowness and sectarianism of the men who hold them. Why cannot we all agree to divide the home evangelistic and foreign missionary work between us in such a way as never to clash and oppose but after the most Christian and economical fashion? "Alas for the rarity of Christian charity!" We ought to do it. We could do it to-morrow on a grand scale, if not universally, if we had not, in varying degrees it may be, more of the spirit of sect than of the spirit of Christ. I would not that one of us should diminish by one atom his zeal for what he holds to be an essential of the Christian creed, but I would that every one of us should hold it also with a large-souled, noble charity, that yearns as Christ Himself yearned for the oneness of His Church. Nor do I think that anything more than this spiritual unity, thus recognised and manifested by mutual communion and co-operation, is necessary to the realisation of the perfect idea of the Catholic Church. Absolute coincidence of interpretation and organisation, in the absence of any divinely given formula of creed or constitution, may be, and I think will be, for ever impossible. It is quite needless. We have four evangelists—but one Gospel; we may have half-a-dozen or a score of Christian bodies—but one Church; all the more one for not being organised into a visible oneness. If the world sees us at worship together, and feels us at work together, differing but

not striving, co-operating instead of disputing, it will recognise our oneness, and be all the more ready to exclaim, "See how these Christians love one another," for the fact that we do not see exactly eye to eye.

The address was listened to throughout with the most profound attention, interrupted only by the cheers which greeted its delivery at intervals, and were general and prolonged at its close.

The Rev. Dr. PARKER in a eulogistic speech moved, and the Rev. J. GWYHER seconded, a vote of thanks to Mr. Conder for his able address, which was carried with acclamation.

The Rev. THOMAS GREEN, M.A., of Ashton, then read a paper upon "The Relation of Independency to Modern Scepticism." He pointed out that all scepticism did not spring from a hostile spirit, but that much of it was an earnest seeking after truth, and when such was its origin it would have a happy issue. He then referred, first, to the wide-spread scepticism which was applied directly, by literary and historic criticism, to the volume which they regarded as containing the Divine revelation; secondly, to the scepticism based on materials furnished by the discoveries of natural science; and thirdly, to metaphysical and philosophic scepticism. The first of these made the Bible cease as the authoritative voice of God, and the second and third for all practical purposes did away with God altogether. The higher criticism, as it was called, directed against the Scriptures, appeared to have got so high that it had taken leave of reason altogether. One of its apostles (formerly in their own denomination) had been travelling in a path which was taking him further and further from the central sun, but it was to be hoped that he was now at the extreme point of his orbit, and would come round again to his former position. As a denomination they were not guilty of the vanity of supposing that God had entrusted to any one denomination of Christians the exclusive duty of vindicating and defending His truth against all comers. They left such an assumption to a section of the State Church and its erring sister the Church of Rome. But they did not forget that they were bound to make themselves felt on vulgar ignorance, on the spiritual blindness around them in the mass of the population, and on those classes for whom educated unbelief is popularised. If the Independents could not interpose, he would ask who could? The Episcopal Church could not, for when she sold her freedom to the State she lost all vantage-ground as the defender of the faith. A Church clothed in patronage and bearing the harness of political power was unfit to be the champion of the armies of the living God. (Applause.) And more than that, at the present moment the National Church was the nursing mother of heresy. Beneath her wing Ritualism and Rationalism were nurtured as twin sisters; and though the twins were trying to destroy each other, the mother took care of both. (Hear, hear.) The State Church fostered scepticism in the form of Rationalism; under its sanction inspiration was denied, prophecy and miracle were remitted, the deity of Christ was ridiculed, and His resurrection set down as a myth. Whereas the policy of the Congregationalists was suited to all sorts and conditions of men, rich and poor, learned and unlearned; they were more listened to now than they ever were before, and they were free to say whatever they believed to be right, without let or hindrance. What, then, was their duty? They should cherish a deep anxiety to know the truth, come from what quarter it might; and for this purpose he urged upon them the importance of a candid and prayerful examination of everything which was submitted to them as truth, and the maintenance of their opinions with all Christian charity. The reverend gentleman also at length referred to the leading sceptical arguments of the day, showing the absurdity and folly of many of them, and closed his paper with a strong appeal for the vigorous and manly maintenance of the truth as revealed in the volume of Divine inspiration.

On the motion of the Rev. Mr. PARKINSON, of Rochdale, seconded by the Rev. THOMAS DAVIES, of Darwen, the thanks of the meeting were accorded to Mr. Green for his paper.

The Rev. GEORGE GILL, of Burnley, moved, and Mr. SAMUEL RIGBY seconded, the thanks of the meeting to Mr. George Hadfield, M.P., for introducing the Dissenters' Burial Bill into the House of Commons, and that a petition in favour of the bill should be signed by the chairman on behalf of the meeting, which was carried, and the business terminated.

The party then retired to the Adelphi Hotel to dinner, the Rev. J. Kelly, of this town, presiding. One of the toasts was the health of Mr. Gladstone, which was most enthusiastically drunk.

At five o'clock, a large meeting of the friends and supporters of the union took tea together in the schoolrooms beneath Crescent Chapel. The party afterwards adjourned to the chapel, where the members were considerably augmented, so that the body of the chapel was tolerably well filled. The chair was taken by Sir James Watte, and after devotional services,

The Rev. R. M. DAVIES, the financial secretary, read the report for the past year, from which it appeared that notwithstanding the adverse state of trade throughout the county the finances of the society had sustained but little loss. The working of the society had been distinguished by various experiences throughout the county, in some cases highly satisfactory and pleasing, but in others not so gratifying; yet upon the society had nothing to complain of in the want of success, but much to rejoice over, and the friends and supporters of the union were urged to relax no efforts to maintain the efficiency of the union.

The Rev. J. A. MACFADYEN, M.A., of Manchester, moved the first resolution, to the effect that the ab-

stract of the report which had been read should be adopted, printed, and circulated.

Mr. A. BARNES, in seconding the proposal, pointed out some of the practical difficulties which the agents of this society encountered in their work, and the peculiar adaptation of the organisation of this union to meet those difficulties. He spoke in very mild and gentle terms of the High Churchmen scattered throughout Lancashire, and contended that no real unity could be accomplished by trying to bring all persons of all shades of thought together into one body. He thought it best for each church to do its own work in its own neighbourhood, but he believed that those who did this would be the first to assist in the evangelisation of neighbourhoods where there were no churches.

The Rev. J. M'DUGALL, of Darwen, supported the resolution, and contended that the work of this Congregational Union was the most important work of an organised character in that great county, and it became a serious question how they should adapt themselves to the extensive wants of the working classes, for which he thought the Congregationalists had not yet made themselves what they ought to be.

Mr. DAVIES then read the report of the Chapel Building Society, from which it appeared that during the early part of the year a meeting of the leading Congregationalists was held, when Mr. George Hadfield, M.P., offered to give 3,000*l.* towards the erection of thirty chapels in the country. The matter was taken up warmly, and 17,250*l.* was promised in the room, which had since been increased to 21,765*l.* (Applause.) During the past year grants amounting to 8,600*l.* had been made, the total cost of the buildings towards which this help was rendered amounting to between 30,000*l.* and 40,000*l.*

Mr. A. HAWORTH urged the importance of sustaining the work of the Chapel Building Society, and moved the adoption of the report just read. This was seconded by the Rev. D. J. HAMER, M.A., of Salford, and was carried unanimously.

The proceedings concluded with a vote of thanks to the chairman and to the friends of the Crescent Chapel, for the arrangements made for the meeting.

The Rev. George J. Proctor, late of Newport, Isle of Wight, has accepted a unanimous invitation to the pastoral oversight of the church at Basingstoke, Hants, and commenced his stated ministry in that place on Sunday, April 18th.

BOWLING, BRADFORD.—The Congregational Chapel erected in this place about five years ago has just been enlarged, and new schools have been erected at the back of the building. The total cost of the alterations and the building of the schools will be about 1,350*l.* Mr. H. W. Ripley has offered to contribute all the expense of the original contracts over 1,000*l.*, leaving the latter sum to be raised by the congregation and friends. The Rev. J. K. Nuttall is the pastor of the church, and as the chapel and schools are situated in a populous locality, they have done, and are likely to achieve in the future, a large amount of good.

CONGREGATIONAL SCHOOL, LEWISHAM, FOR THE EDUCATION OF THE SONS OF MINISTERS.—On Monday, the 12th inst., a new schoolroom, erected in connection with the institution, was opened with a dedicatory service. After tea, the chair was taken by the Rev. J. C. Harrison. A hymn having been sung, prayer was offered by the Rev. W. Gill, after which the hon. sec., the Rev. J. Viney, presented an interesting statement of the object of the meeting. The room, which is forty-two feet by twenty-four, with class-room, desks, fittings, and corridor, has cost 600*l.*, the whole of which sum has been raised. The chairman then addressed the meeting, and in an earnest appeal to the boys, offered them many wise counsels founded on his own recollection of school life there, and of his subsequent observation and experience, closing his address with a fervent and appropriate prayer. The devotional character of the meeting was further sustained by prayer offered by the Rev. B. Waugh, of Greenwich, and I. V. Mummery, of London; while addresses were delivered by W. G. Lemon, Esq., secretary to the Blackheath Mission School, the Rev. R. Robinson, of the London Missionary Society; Messrs. H. Jevla, and Hitchin, and the principal, the Rev. J. Rudd, B.A. Cordial thanks were presented to the building committee for the efficient manner in which they had completed their work, which promised to aid greatly in the comfort both of the master and pupils of this prosperous and well-conducted school.

VICTORIA PARK CONGREGATIONAL CHURCH.—A tea and public meeting in connection with this new place of worship was held at Peel-grove Hall on Monday evening, April 12th. Mr. Samuel Morley, M.P., presided, and there were also present on the platform Mr. John Holmes, M.P., the Rev. S. Hansard, vicar of St. Matthew's, Bethnal-green, and many others. The financial statement showed that the edifice in its entirety had cost 9,800*l.* and that the cash received up to that date was 3,842*l.* 13*s.* There was 958*l.* 10*s.* promised, but not yet received, and there was 4,998*l.* 17*s.* still to raise. A loan of 5,000*l.* had been effected at 5 per cent. interest by mortgaging the building, and the deacons proposed to raise the interest by weekly offerings until they received such assistance as would enable them to clear off the debt. The chairman, in the course of a short address, remarked upon the beauty of the structure in which they were assembled, but confessed that he was somewhat startled at the tendency there was at the present day to spend immense sums of money in the embellishment of places of worship. Doubtless it was wise to pay proper regard to the tastes of those who attended churches, but it was right and necessary that extravagance should be guarded against. He hoped they would succeed in securing a good and

efficient pastor, and that the large expense incurred in raising the edifice would be turned to good account in disseminating the Word of God. The meeting was subsequently addressed by Mr. J. Holmes, M.P., the Rev. S. Hansard, and others, and a collection was made. During the evening additional promises of support were announced to the extent of upwards of 380*l.*

LEICESTER.—The Rev. J. Allanson Picton, M.A., has resigned the pastorate of the Congregational Church assembling at Gallowtree-gate in this town. At a subsequent meeting of the church and congregation, a resolution was adopted expressing "deep regret" at the step taken by Mr. Picton, and its earnest wishes for his lifelong prosperity and usefulness as a minister of the Gospel. A well-attended meeting was also held at the Masonic Hall to devise some plan to induce Mr. Picton to remain in Leicester. Mr. Lorrimer occupied the chair. The following resolution was moved by Mr. Stafford, seconded by Mr. Thompson, and supported by Mr. J. Kirby and others:—

This meeting deeply deplores that any circumstances should have arisen to lead the Rev. J. A. Picton, M.A., to sever his connection with the Gallowtree-gate congregation; and feels that if he is allowed to leave Leicester, it would be a loss not only to those who have been his regular hearers, but to the town at large.

Moved by Mr. William Baines, seconded by Mr. McAlpin, and supported by Mr. Hewitt and others:—

That this meeting heartily and earnestly assures Mr. Picton of its high appreciation of his ministrations, and of its sympathy with him under present circumstances; and further that the requirements of the town indicate the necessity of a church being formed on a freer and more liberal basis.

These resolutions were cordially adopted, and steps taken to give effect to them. Another meeting on a broader basis, at which persons of various denominations were present, was held in the Town Hall with the same object. One of the resolutions made a strong reference to Mr. Picton's usefulness as a public advocate of political improvement, ecclesiastical freedom, and social reform, while resident in the town, and another appointed a deputation to wait upon the rev. gentleman and express its earnest hope that he might be induced to remain at Leicester. It was stated that addresses from the inhabitants, already largely signed, from the Working Men's Club, and from the children of the congregation, were in preparation, having the same object in view.

LONDON BAPTIST ASSOCIATION.—The usual quarterly meeting of the London Baptist Association was held on Tuesday, April 13th, in Walworth-road Chapel, the Rev. W. Howieson's. The ministers mustered in good numbers in the morning meeting, when papers were read by the Rev. J. W. Todd, of Sydenham, and the Rev. J. Harcourt, of Borough-road. Interesting discussions followed, and votes of thanks were given to the authors of the papers. Dinner was provided in the schoolroom, and an afternoon meeting was held, when the chair was taken by the Rev. C. H. Spurgeon, the president, who in the course of his address said that their position as a denomination in London was not altogether ill, nor was it altogether well. There were about 270 Baptist churches in the metropolis, about sixty or seventy of whom were much higher in doctrine and lower in usefulness than they would like to accept as a representation of their position. Some of the churches were extremely weak and struggling for existence. Their united membership could not exceed 30,000, and probably it would fall somewhat under that number. The number of baptized believers in the London churches was about proportionate to the number of those in the country. He thought their increase should be much larger than it was, and considered that they had, on the whole, a fine opportunity before them. Ministers and deacons should do their best to increase and foster the spirit of prayer in their churches. Each minister should find work for his people to do, and should not think of attempting to do it all himself. Work was the secret of the church's increase. They should also urge upon their people greater generosity in the support of the cause of Christ, and he himself considered that the system of weekly offerings should be adopted almost universally. They, as ministers, must do their best to extend and to fill the churches. In cases where the chapel was not full, could they not fill it by preaching sometimes in the open air instead of to empty pews? Could they not sometimes have theatre services, and vacate their chapels for short periods to preach in music-halls? Churches that did not succeed in gathering congregations should have special services, and invite brethren who are known to have the ear of the masses to preach. It was a source of regret that the London churches were burdened with a debt of 40,000*l.*; but he believed the time would come when it would be possible to do something towards helping the churches to remove this heavy load. In the evening a service was held in the chapel, at which the Rev. F. Tucker, of Camden Town, preached.

The *Velocipedist*, a journal exclusively devoted to "veloce" intelligence, has been started at New York, where adhesion to the new system of locomotion has become a mania. A ladies' velocipede club has been established.

GREAT NORTHERN HOSPITAL, CALLEDONIAN-ROAD, N.—During the past week 1,448 applications have been attended to, including those of 469 new patients.

CAPITAL PUNISHMENT.—Mr. Gilpin's bill to abolish capital punishment proposes to repeal sections 1, 2, and 3 of 24 and 25 Victoria, cap. 100, and to enact that whosoever shall be convicted of murder shall be sentenced to penal servitude for life; and whosoever shall be convicted of high treason shall be liable, at the discretion of the Court, to be kept in penal servitude for life, or for any term not less than seven years.

Correspondence.

MR. SELWIN-IBBETSON'S BILL ON LICENSING.

To the Editor of the Nonconformist.

SIR,—Many persons of undoubted public spirit, and well disposed towards a reconsideration of the Licensing Laws, have refrained from extending practical help towards the movement initiated by the "National Association" for putting an end to the licensing power of the Excise, until they see what will become of Mr. Selwin-Ibbetson's bill for transferring the power to the magistrates. That bill is fixed for second reading on the 27th inst., and I believe you may depend on the information which we have received, that the Cabinet have resolved to oppose it, on the ground that they themselves will deal with the licensing system next session. It is important, therefore, that the public should just now understand the nature of Mr. Ibbetson's measure, and the direction which the action of the Government will probably take in their promised legislation. Mr. Selwin-Ibbetson's measure does not repeal the Excise Licensing Act of 1832, nor Mr. Gladstone's more recent Acts for granting licences to grocers and confectioners. But it makes the power of the Excise to grant beerhouse licences dependent on a certificate to be previously obtained from the magistrates in session. This certificate relates to the general character of the applicant. The measure would confer on the magistrates power to withhold licences from beerhouse-keepers desirous of doing a bar or tippling trade, if they considered such beerhouses to be not frequented by the neighbourhood. But Mr. Ibbetson's bill would give no power to magistrates to refuse certificates to beer-shop keepers who do not sell liquor to be drunk on the premises, unless it were clearly proved—1. That the character of the man was notoriously bad; or, 2. That the house was frequented by thieves and prostitutes; or, 3. That at some previous time the man had forfeited his licence by misconduct.

The practical effect of Mr. Selwin-Ibbetson's bill would be to confer the ultimate power of licensing on the magistrates, though maintaining the form of power in the Excise. The Excise, having no authority to grant a licence apart from the magisterial certificate, would be prevented from doing much of the mischief which it is achieving at present, especially if public opinion should operate in future with greater force upon the Licensing body. The probable operation, however, of this bill is a matter of minor importance, if it be true, and we have high authority for believing it to be true, that the Government have resolved on amicably shelving the measure, and on repeating for the twentieth time the promise of successive Cabinets, that they will deal with the whole question "at a future and more favourable opportunity," which somehow never comes. In all probability this will ensure the withdrawal of Mr. Ibbetson's proposition. And then it becomes a question of vast moment to the country in what direction the Government will move. There is unhappily little room to think, however strong may be our confidence in the honest intention of the Government at the moment, that Mr. Gladstone will set himself, unless impelled by some general external agitation such as we desire to originate, in any direct way to hinder or restrict the frightful consumption of beer and spirits. All his antecedents indicate and threaten a stiff inclination to "open the trade." He is possessed with the idea that the acknowledged evils of the beer-shop and gin-palace system will be sufficiently encountered by the rival but feeble competition of tea and French claret, and by destroying as much as possible the monopolies which have engrossed the sale of the stronger liquors. If his argument is good at all, it is equally good for facilitating the sale of ardent spirits. He has already opened the trade in wine to grocers and confectioners with no good results; and is little likely to attempt legislation in the direction of effective restriction. In this policy he will have at his back all the powers that be, especially the great brewers and wine-merchants and distillers, who know full well that the end will be (even should he go so far as to give over the beer-shop licensing into the hands of the police magistrates), to project a still wider and deeper river of alcohol down the already fevered throat of the United Kingdom.

It will be seen from this explanation that Mr. Selwin-Ibbetson's bill is by no means all that the National Association desires, even as an initiatory measure. Nothing will greatly benefit the people except a diminution in the number of drinking houses, and it is impossible to reconcile this project with the selfish interests of the liquor traffic. Nevertheless, if Mr. Ibbetson's measure were passed it would be the beginning of a reform. It would not abolish the power of the Excise to grant licences, as we have desired, but it would make that power dependent on a certificate of good behaviour, to be previously obtained from the magistrates. The next best thing to diminishing the number of the drinking shops is to improve their character.

This brings me to the question proposed by one of your correspondents the week before last, why the National Association desires to concentrate the whole licensing power *pro tempore* in the hands of the magistrates, when, according even to our own account, their worshipers exert

their present power so indifferently well. Our answer is this. At present there are two licensing authorities, mutually assisting each other to defy or neglect public opinion—the magistrates and the Excise. The latter authority acts without any direct control from a humanising public sentiment. The Excise officers in every locality have power to grant a personal licence to every beer-seller who applies for it and pays three guineas for the privilege; and they have used this power to bring into being an army of 50,000 beer-shop-keepers in the United Kingdom. In the use of this power they seem to be restrained by no regard for the moral interests of the country, and are inaccessible to remonstrance. The other licensing power resides in the magistrates—men of property, public station, and frequently men of education. These gentlemen are indeed too easily wrought upon by brewers, bailders, and suitors of all descriptions, as was alleged in my first letter; but, at all events, they act in public, they grant licences in public sessions, and are compelled to hear arguments against licences before they grant them. They are necessarily more open than the Excise officers to the influence of educated opinion, and bad as many public-houses are, they are not nearly so bad as the beer-shops.

At the sessions now just holden, the magistrates, quickened in conscience, and perhaps a little alarmed by what is passing, have refused more applications for licences for public-houses than they have been known to refuse for many years. Now, our expectation is that if you totally abolish the power of the Excise officers to grant licences, and concentrate the undivided power in the hands of the magistrates, you will not vanquish at once all corrupt influences, especially if brewers are allowed as licensing justices, but you will have quickened in their workshops the sense of undivided responsibility, and provided for public opinion in each locality a single and definite object of criticism, in the one licensing authority, a measure which is likely to give at once vigour to the criticism, and pause and consideration to its subjects. Many of the magistrates are men of public spirit and social worth. On every bench there is usually at least one person who is ready to do battle for the physical and moral welfare of the neighbourhood, and when such single individuals know that they are supported, in resistance to the system of multiplying indefinitely the temptations to intemperance by the whole body of moral opinion out of doors, it is most likely that they will exert a considerable influence upon their fellow licensees.

The "National Association" does not limit its desire by this moderate outline. It simply aims to achieve what is practicable at the moment if all friends of temperance will combine. It is not practicable, at the present moment, in a Parliament of magistrates, in a country where the magistrates are so formidable in power, to take the licensing authority out of their hands altogether. If they continue to misuse it, even that penalty must come. But at present we seek to increase their power and their consequent responsibility, and to surround them with a converging fire of public opinion which shall compel them to use their faculties after a more patriotic fashion. *Vana leges sine moribus*. Laws unsupported by opinion are powerless. If the public clearly expressed their will that licences should not be granted to such broken-down good-for-nothings—such miserable dealers in drugged liquor and harlotry—as are the majority of those 50,000 beer-shop-keepers who have received them at three guineas a head from the Excise, the body of gentlemen who discharge the magisterial office would conform to the general idea, and much benefit would follow. As the schoolmaster himself is the school, and the parson himself chiefly makes the church, so the publican and the beer-shop-keeper determine the character of their houses. A worthless rowdy gathers round him, and teaches them drunkenness and every other vice. But there is no reason why this trade should not fall into the hands of decently respectable persons, and English gentlemen charged with the sole duty of licensing will certainly respond more and more to the progress of moral opinion. If they will not, then they must be suspended. If they are not more in earnest than ourselves, what right have we, who stand by in deadly silence and apathy, to complain?

I will conclude this too-long letter by stating that one of her Majesty's Judges, and one who is equally respected and revered by all parties in the nation, recently declared that the movement initiated by the National Association for Stopping the Further Issue of Licences to Beer-shops by the Excise, is one of the most important and most promising that has arisen in England for many years—the Judges being of one mind as to the ruinous influence of these houses on the population.

I am, Sir, yours faithfully,

EDWARD WHITE.

MISSIONARY LITERATURE.

To the Editor of the Nonconformist.

SIR,—As the time is drawing nigh when the annual meetings of the various missionary societies will be held, perhaps you will allow me to suggest to those of your readers who take an interest in them the propriety of giving the question of missionary literature their earnest consideration. The importance of the press as a means of advancing the missionary cause is so obvious that nothing need be said on the subject. There cannot be a doubt that the more we know of the spiritual

wants of the heathen, and the better we are informed as to the actual progress of the work of missions among them—the more interest shall we feel in that work, and the more earnestly shall we help it forward.

One of the principal means of spreading missionary intelligence amongst the members of our congregations is the monthly magazine. I do not know how it fares with the magazines of other societies—but with respect to the circulation of the two which are published for the London Missionary Society, it is quite certain that there is room for great improvement. Though the *Juvenile Missionary Magazine* is so much improved under Mr. Robinson's management, it has not by any means reached the limit of its circulation. There are some schools where it is scarcely known, and others, I am afraid, where it is never seen. And though the *Missionary Chronicle* is so ably edited by Dr. Mullens, it seems to fare even worse than its contemporary. It is only a penny a month, and yet, even in our most prosperous churches, how limited is the number of subscribers! To many members of our congregations, its existence is actually unknown. In many places we seem to be content with hearing extracts from it, read by the minister at the missionary prayer-meeting. May it not be just possible that this very practice has something to do with limiting its sale. Hearing extracts read has a tendency to make us content with a little information—when for a penny we could get the magazine and all it contains for ourselves. If we could have read an occasional letter direct from a missionary in the field, or failing that, got an appropriate and warm-hearted address, would not the meeting be far more and much more profitable?

I have ventured to write thus in the hope that the question of our missionary literature may receive that consideration which it deserves, and that some means may be devised for the diffusion of missionary intelligence—which cannot fail to awaken a deeper sympathy for the cause of missions in the hearts of God's people.

Yours truly, J. A. H.

April 9, 1869.

IS THE CAPITAL PENALTY THE MOST DETERRENT PREVENTIVE OF CRIME?

To the Editor of the Nonconformist.

SIR,—Several circumstances within the past few weeks have attracted renewed attention to the subject of capital punishment—as, for instance, Mr. Gilpin's annual motion on the question, Mr. O. W. Dilke's chapter on Lynch law in his interesting new work, "Greater Britain," and a brief, but able article, in the *Westminster Review* for April. In reference to Mr. Dilke's observations, I may perhaps be permitted a few words.

Any impartial investigator can hardly fail to admit that Lynch law in California did succeed for a time in largely repressing crime. When I was in San Francisco, in 1860, I made inquiry on this point, and was compelled to believe, from what I heard, that the action of the Vigilance Committees exercised a prompt repressive power on the intolerable outrages of the brutal ruffians from Van Diemen's Land, Sydney, Missouri, &c. But it would be very illogical and unfair to conclude from this that the success of Lynch law proved the superior efficacy of capital punishment as a regular means of repressing the worst crimes. That repressive effect of Lynch law in California resulted distinctively from its certainty of infliction. The general body of citizens, finding that the so-called legal "authorities" were virtually powerless, united with a unanimous determination to take action and to carry out their decisions without delay, appeal, or possibility of escape. It was this certainty of punishment, secured by public unanimity as to its enforcement, which effected whatever of deterrence there was. Further (and this is very important to observe), the crimes so repressed were those of a deliberate, premeditative nature, rather than such as result from mere impulse.

Not even the most certain and unanimously-executed Lynch law ever deterred the most violent class of crime, viz., murders committed by persons infuriated by drunkenness, jealous fury, insanity, and sudden paroxysms of passion. But these murders constitute a very large proportion of the cases committed for trial. Hence the argument for special deterrence falls to the ground at once, so far as this important section of crime is concerned. This assertion will readily be admitted by all conversant with such cases.

It is only the deliberate, cold-blooded crimes that are really deterred by Lynch law. But even these are not deterred in any approximate degree by the legally administered capital punishment of fully civilised lands possessing a strong executive and secure prisons (unlike early California). For the promptness and certainty which form the special terror of Lynch law are absolutely unattainable in settled countries, by reason of the peculiar difficulties connected with the one irrevocable penalty of death. Juries and the public will not, and cannot (and should not), divest themselves of hesitation and their practical veto power in reference to a punishment which may, perchance, after every precaution, consign an innocent person, or a pitiable victim of subtle but real disease, to an infliction, fatal and beyond reparation or recall, in case of discovered mistake. This inevitable uncertainty, then, removes from "civilised" capital punishment the deterrent powers which the certainty of semi-barbaric Lynch law unquestionably exerts over a section (perhaps one-third) of the class of murderers.

It therefore follows that the severest secondary penalty

is more certain, and hence more deterrent, in civilised countries, in both classes of murder, whether impulsive or premeditated, than the death penalty. Other nations have experienced the truth of this, and continue to act upon it. How great is the uncertainty, and hence non-deterrence, of capital punishment in England, is evident from the fact that so small a fraction of our murderers are hanged. Last year (1867-68) there were, according to the judicial statistics, 255 verdicts of wilful murder, at coroners' inquests, 94 committals for trial for wilful murder, 27 convictions for the same, followed by 17 commutations, and only 10 executions. Seeing, then, that some nineteen-twentieths of our murderers either escape, or are safely shut up in really penal, lifelong detention, as convicts or State lunatics, reason and expediency demand that the remaining twentieth fraction should not stand in the way of a policy of comparative certainty, and consequently of really increased deterrence.

I am, Sir, yours, &c.,

WILLIAM TALLACK.

5, Bishopsgate-street Without, E.C.

Anniversary Meetings.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

The "May meetings" this year have commenced early, several having been held last week. By far the largest meeting of the present season, however, took place upon Monday evening last upon the occasion of the above institution celebrating its twenty-fourth anniversary. Exeter Hall was densely packed with young men, and with very few besides. It was pleasant to see a few present who have been associated with the society from the commencement, and these, as they appeared on the platform, were received with hearty cheering. The Earl of Shaftesbury presided, supported by Mr. W. E. Shipton, secretary; Mr. R. C. L. Bevan; Mr. H. Jeula; the Rev. J. Moorhouse, rector of Paddington; the Rev. J. C. Harrison; the Rev. G. W. Lewis; Mr. George Williams, treasurer; the Rev. T. H. Tarlton; the Rev. J. W. Reeve, of Portman Chapel; the Rev. R. W. Dibdin, and the Rev. M. Osborn, &c.

After prayer, offered by the Rev. A. J. Murray, the Noble CHAIRMAN called upon the secretary to read the report. Mr. SHIPTON in the first place apologised for the absence of the Rev. Dr. Cumming and the Rev. Thomas Binney, who were prevented from attending; also for the absence of Mr. W. H. Smith, M.P., and Mr. Charles Reed, M.P., whose Parliamentary duties imperatively required them to be in the House that evening. Mr. Smith, in his note of apology, expressed a warm interest in the aim and progress of the association. The secretary's report was of a comprehensive and deeply interesting character. It commenced with a reference to the faithfulness with which the young members of the association had discharged its duties amid the strife, excitement, and temptations of London life. The committee with gratitude recorded their conviction that the past year had been one of great religious usefulness. The Sunday-afternoon Bible-classes had been numerously attended, and the class for those in houses of business had doubled its members. Social meetings had been held, at each of which more than 500, and sometimes as many as 700, had been gathered by the hospitality of the association, and to receive from ministerial and other friends good counsel and sympathy. During the past year 153 members had been added to the general body of the association in London, of whom forty-three were admitted, and are now working, in the central districts. It was extremely interesting to know that of this number so received five were preparing for the work of the ministry in connection with Nonconformist churches; four were studying for the ministry of the Church of England at Oxford and Cambridge; another, an officer, had left for Hong-Kong to exert a Christian influence there; another was labouring as an evangelist in Golden-lane; and another, who had just finished his course at New College, was about to become the pastor of a Congregational church in Berkshire. Since the conference was held at Dublin, the committee had felt the importance of extending the work of the association throughout Great Britain and Ireland, and, aided by munificent donations from their treasurer, they had been enabled to secure the services of an agent who was devoting himself exclusively to this work, already with the most valuable results. The year commenced with a balance due to the treasurer of 646l. 2s. 9d. The expenses had been 3,460l. 13s. 9d. The income had been derived as follows:—By donations, 396l. 2s. 8d.; by free subscriptions, 953l. 11s. 6d.; by subscriptions of young men to the institution, 500l. 17s. 8d.; and by sales of publications, &c., 1,476l. 11s. 4d.; leaving a balance due to the treasurer of 780l. 0s. 4d.

A number of speeches were now delivered upon set subjects. The Rev. J. MOORHOUSE led off with an able and thoughtful address upon "The relation which is borne by a Christian man to the Law of God." It was a very wide subject, he said, but one which deserved the most earnest consideration in the times which were passing over us. He defined the law of God to be that which was written in a negative form in the Ten Commandments, in a positive form in the two great commandments, and which found its highest expression in the life of the Lord Jesus Christ. In other words, he described it as being that form of human life which is perfect in the sight of God. He illustrated this truth in a variety of ways, and concluded with an eloquent exhibition of the Gospel, by means of which man could alone

bring his life into perfect accord with the Law of God.

The Rev. J. C. HARRISON followed with a stirring and vigorous address, parts of which were received with rapturous applause by the vast audience, on "The opportunities for Christian testimony afforded by a business life." He said witness-bearers must always expect to be in a minority, and, therefore, their task was not at all times an easy one. It was difficult to withstand the convictions and prejudice of the majority. It might involve suffering—once even death itself. The word "martyr," it should be remembered, meant "witness"—one who laid down his life for the truth. A witness must be a man of faith; of faith in the great doctrine he declares and in the Great Master for whom he speaks. It was faith that made the noble men, of whom we have the catalogue in Heb. xi., so valiant for the truth. The great cloud of witnesses by whom we were encompassed bore their testimony so boldly because they had such confidence in their glorious Lord whom they saw, though invisible. Every young man, therefore, should ask himself, Am I prepared to bear witness for Christ? In the present time, it was true, to speak for Christ might not demand the heroism of former days; but though young men might not be tried as Joseph was, or as the three Hebrew youths, they might have to pass through the scorching fire of daily raillery and contempt, and if they were not animated by a firm faith and glowing love, they would never persevere in bearing witness. It should also be borne in mind that great delicacy and tact was needed that they might be effective witness-bearers; otherwise prejudices might be offended, and those whom they sought to benefit would only be exasperated by their words. Having specified various opportunities of usefulness presented to young men of business, Mr. Harrison proceeded to say that the state of the commercial world just now imperatively called for a faithful witness for the truth. He did not deny that there were thousands of merchants, professional men, and men of business, who would just as soon sever themselves from honour as from life. At the same time it was very idle not to look at the other side of the case. There were many who never asked what is honest, what is true, when dealing with public companies or with Government. It mattered not to them how shareholders were impoverished, provided they were enriched. Were not many trades saying that they could not send in a contract unless they were ready with a bribe? Householders were saying that adulterated articles were more readily procured than genuine. Tenants found that houses were built to let, not to stand. A Swiss manufacturer had told him that there was a time when English goods and fabrics could be depended upon; but, said the Swiss, that time had gone by; and he added that this fact was not only injurious to England's fame, but would be disastrous to her commercial interests. Here, then, was room for Christian testimony! Let young men resolve to be no party to this adulteration of articles, to equivocation, and the various mean tricks of trade. Let them resolve only to have to do with things which are fair and above board. Let them determine to act on the Divine words, "Whosoever ye would that men should do to you, do ye also the same to them." He believed that such young witness-bearers, giving out the testimony of the life and not of the lip, would ere long be in the highest demand, and that they would be the very saviours of their country. Mr. Harrison resumed his seat amid rounds and rounds of cheering.

Want of space forbids a more lengthened report; but it may be stated that the Rev. G. W. Lewis delivered an address on "The Christian's resource amidst the temptations of a business career," and that the Rev. Marmaduke Osborn took as his subject, "The Bible the Guide Book for the individual Christian." Lord Shaftesbury closed the meeting with a brief address from the chair, and a vote of thanks to his lordship for presiding terminated the interesting proceedings.

THE CONGREGATIONAL UNION OF SCOTLAND.

The fifty-eighth annual meetings of the Congregational Union of Scotland were held in Aberdeen the week before last. The meetings were commenced by a prayer-meeting held on Monday evening in Albion-street Church, at which the Rev. D. Russell, Glasgow, presided. The Rev. J. Robbie, of Dunfermline, was chairman for the year, and there was a good attendance of ministers and delegates.

The annual meeting in connection with the Theological Hall was held in Dee-street Chapel on Tuesday. Councillor James Matthews occupied the chair, and Mr. Jarvis, the Secretary, read the report, which stated that the number of students on the roll was seventeen. The Rev. W. Whyte, of Montrose, moved, and Rev. Jno. CURRIE seconded, the adoption of the report. The latter said they had ninety-five churches in Scotland, and the pastors of fifty of these had got their training in this institution; forty pastors in the English Congregational Church have been trained in connection with it—some of them men of considerable mark, and filling official positions apart from their strictly pastoral work. In the colonies they had twelve of their students labouring, and of these one had been appointed to a professorship; five are labouring in the mission-field doing good work; one of their number, he believed, was a minister in the United States, and one of their choice young men was now labouring in St. Petersburg. On the whole, then, he thought the institution was doing a useful work, and doing it well; and so was entitled to the hearty support of all the churches. (Cheers.)

Mr. LANG stated that Miss Baxter, Dundee, intended to found a scholarship for the purpose of affording a year or two of additional study to one student who might be approved as the ablest and most promising every way. The sum of 2,500l. would be invested, and the proceeds devoted to the object. A cordial vote of thanks to Miss Baxter was adopted. A resolution in favour of the continued support of the Theological Hall was moved by the Rev. Vivian Wight, and seconded by Mr. Douglass, of Cavers; and the Rev. J. G. Rogers, of Clapham, who attended as delegate from the Congregational Union of England and Wales, and was warmly received, spoke to it. In so doing he said:—

There never was a time when the Congregational Church had a more hopeful prospect—a prospect rather of leaving other churches to a greater extent than of making converts to themselves, and thus influencing society in a far greater degree than the mere show of numbers would at all indicate. That is true of England, and he believed still more emphatically true of Scotland. (Applause.) And in order to exercise the power that was entrusted to them, they must show that they were men who understood the times, and knew the work before them; seeking above all things to know the men with whom they have to deal, and not ashamed to stand by their work in the presence of the intellect of the day, even though it may talk very proudly and contemptuously in regard to their Christian faith. If they acted thus, he believed God would give them a grand future in the history of this nation. (Applause.)

The annual meeting of the Union was held on Tuesday evening, in Blackfriars-street Chapel. The Rev. JAMES BONNIE, Chairman of the Union, delivered the annual address. The Rev. DAVID ARTHUR moved thanks to the Chairman, which was cordially carried. The Rev. D. RUSSELL, the Secretary, then read the fifty-seventh annual report, which stated that the attention of the committee had been directed specially to the operations in large towns; and they are in communication with the various district committees throughout the country on that subject. In the churches which receive grants from the Union, there had been a clear increase in the membership, during the year, of thirty-five. In the letters and reports which have been received from brethren in Shetland, reference is made to the privations and hardships which many families are suffering, owing to a poor harvest and a failure in the fishing. It was resolved that the next meeting of the Union should be held in Edinburgh; and the Rev. P. Whyte, of Montrose, was appointed chairman for the ensuing year. The Rev. THOS. GILLILLAN, of Aberdeen, will be the delegate to the forthcoming meetings of the English Union. The annual sermon was preached in Blackfriars-street Chapel on Wednesday evening by the Rev. J. G. ROGERS, B.A.

On Wednesday morning the public breakfast was held in the Ball Room of the Music Hall Buildings, the place being comfortably full. The Rev. Thomas Gillillan, Blackfriars-street Chapel, Aberdeen, occupied the chair. Mr. CULLAN gave in the report of the Widows' Fund, to which there are now eighty-four members. Mr. Cullen retired from the treasurer-ship, and Mr. James Mack, of Edinburgh, was nominated to that office. Reports were also given as to the condition of the Provident Fund and Chapel Building Fund. In aid of the latter a subscription was started.

A public meeting of the Union was held on Wednesday evening in Belmont Chapel, Mr. Hugh Ross in the chair. The place was crowded. Excellent speeches were made by the Chairman; Rev. H. Knowles, Perth; Rev. J. G. Rogers, B.A.; Mr. Jackson, of Hamilton; and Mr. Ralph Wardlaw Thompson, of Glasgow.

THE IRISH CHURCH DIVISIONS.

The following Conservative members voted on Thursday night with the majority in favour of going into committee on the bill:—Lord Bingham, Mr. A. Orr Ewing, Colonel Grant, and Colonel Vandeleur.

The following Liberals voted with the minority against going into committee:—Sir R. Clifton, Mr. Dalway, and Mr. W. Maxwell.

The Liberals absent or paired were:—Mr. Adair, Mr. Bagwell, Mr. M. T. Bass, Mr. H. F. Beaumont, Mr. Berkeley, Mr. Bouvier, Mr. T. Bracey, Mr. Briscoe, Mr. Brogden, Mr. Bryan, Sir A. Beller, Sir H. Bulwer, Mr. Callan, Mr. R. M. Carter, Mr. M. Chambers, Mr. Deane, Mr. Delahanty, Mr. J. Howard, Mr. Hurst (Hersham), Mr. H. Lewis, Mr. F. North, Sir R. Palmer, Mr. Sanderson, Colonel Stuart, and Mr. Traill.

The Conservatives absent or paired were:—Mr. Amphlett, Mr. Birlay, Mr. Broadley, Mr. Cawley, Mr. Collins, Mr. Conolly, Mr. Dowdswell, Sir W. Gallway, Viscount Galway, Sir D. Geoch, Mr. Hutton, Captain Jarvis, Mr. J. Jones, Mr. Knight, Mr. Mr. Lalet, Mr. Liddell, Colonel C. H. Lindsay, Mr. J. Lowther, Mr. H. Lowther, Mr. Malcolm, Lord G. Manners, Mr. Meller, Mr. G. H. Seymour, Colonel Somerset, Lord Stanley, Major Walker, Mr. F. Walpole, Mr. C. H. Williams, and Mr. Winn.

Tellers for the ayes, Mr. Glyn and Mr. Adam; for the noes, Mr. Newdegate and Colonel Knox.

Friday night's division list on the proposal of Mr. Disraeli to expunge from the Irish Church Bill the clause dissolving the legislative union between the English and Irish Churches, like that of the previous night on going into committee, does not possess much interest. The division on the second reading fixed the position of members on all the vital points of the bill. Lord Stanley and Sir Roundell Palmer both abstained from voting on Thursday night. On Friday night Lord Stanley voted in favour of Mr.

Disraeli's amendment. Sir R. Palmer, though he spoke in the debate, was again absent from the division. Sir R. Peel, who did not vote on the second reading, voted both on Thursday and Friday night with Government.

Foreign and Colonial.

FRANCE.

An important discussion took place in the French Legislative Chamber on Saturday, with reference to treaties of commerce, and especially the treaty of commerce with England. MM. Gellot Buffet, Kolb-Bernard, and Brame spoke against the treaty, and pointed out what they considered the disastrous effects of the treaty with England; M. Thiers asked that a Parliamentary inquiry into the question should be instituted; and M. Pouyer-Quertier demanded that notice should be given of withdrawal from the different treaties, and that the right of fixing the customs tariff should be restored to the country. M. Gressier, the Minister of Commerce, replied that a commission had been appointed to investigate the effects of the present system of temporarily admitting goods into France without duty, and if the system were found to cause distress, the Government would put an end to it.

The dispute between France and Belgium on the railway question appears to have come to a dead lock for the present. M. Frere-Orban, the Belgian Minister, has been duly fitted, and for some days was the lion of the Tuilleries and of the society in Paris; but these blandishments have failed to overcome his scruples, and he has remained pertinaciously obdurate. He has at last been informed, says the *Patrie*, that the French Government views the question from a different standpoint to that taken up by Belgium, and that the interests it defends do not permit it to modify its opinions.

ITALY.

The principle of the bill introduced by the Italian Ministry, putting an end to the exemption from the conscription hitherto granted to young men in training for the priesthood, has been approved by the Chamber, the votes being 223 against 25.

Count Cambray-Digny, the Finance Minister, introduced his Budget in the Italian Chamber yesterday. He said that there had been a steady increase in revenue and a decrease in expenditure ever since 1867, and that in 1876 he expected they would be in equilibrium. No new taxes were to be imposed, but the system would be reorganised, and public works would be vigorously pushed forward without adding to the burthens of the Treasury. The deficit for the year he estimated at 94,000,000 lire. Count Cambray-Digny is to conclude his statement to-day.

SPAIN.

Some of the paragraphs of the draught of the Constitution have been adopted, including one in favour of monarchical institutions. On Saturday the Government were asked why no iron-clad vessels had been sent to Cuba. Admiral Topete, in reply, said that the *Victoria*, an iron-clad, had left on the previous day. Twenty-two vessels were already at the island, he added, and others were preparing to leave, but there were not sailors enough to man them. Admiral Topete concluded by stating that the present Spanish squadron might not, perhaps, "suffice to maintain the integrity of the island as a portion of Spanish territory."

The Spanish budget was presented to the Cortes on Monday by Senor Figuerola, the Finance Minister. Various reductions are proposed in the tariff, and all prohibitory duties are to be abolished. Goods at present subjected to very high rates are to be admitted for the next six years at from thirty to thirty-five per cent, and after that period further reductions are to be made.

Among the new candidates mentioned for the vacant throne are Prince Frederick Charles of Prussia and the reigning Duke of Luxembourg. The Duke of Aosta, too, is again spoken of. Prim is said to have expressed his willingness to take part in a Directory, on condition of being allowed to retain his control over the army.

AMERICA.

Several cable telegrams have been received during the week. The Senate has ratified the Naturalisation Treaty with Great Britain, rejected the Darien Canal Treaty, and confirmed the nominations of Mr. Freeman Morse to the post of United States Consul in London, and Mr. Thomas Nelson as Minister to Mexico. Mr. Bassett, a negro, has been nominated by the President as Minister to Hayti, and the nomination has been confirmed by the Senate. Eight war-steamers, mounting 77 guns, have been ordered to reinforce the United States squadron in the West Indies.

FOREIGN MISCELLANY.

POSTMISTRESSES IN AMERICA.—President Grant has delighted "progressive" ladies in America by appointing three postmistresses. One of these receives the very important office at the capital of Virginia as the reward of her services to Federal troops during the war, she being a Richmond lady. On the other hand, Secretary Boutwell is turning out large numbers of female clerks in his department, where they were appointed at the solicitation of Congressmen, on the ground of "incompetence."

THE LOTTERY IN ITALY.—A great prize was recently won by a tradesman in the lottery at Bari. Out of five numbers drawn the four on which he had staked his money came, and he thereby won 830,000 francs. The lottery ticket having been found in order, the amount was paid to him by the Treasury at Bari on the day following the drawing, much to the surprise of the lower orders, which till then firmly believed that the Government paid winnings of small amount only. The winner attributes his success to the intervention of San Nicolo, who, he says, appeared to him in a dream and told him to play those particular numbers!

WASHING THE "PILGRIMS' FEET."—In the *Pall Mall Gazette* letters on "Holy Week in Rome" we read that—"In one crowded narrow street that we passed on our way home we saw a number of grand carriages waiting at the door of a barn-like building. These were the carriages of the Roman ladies who were washing the feet of the pilgrims within. These poor people come on foot for miles—forty miles at least are necessary to entitle a pilgrim to the privilege of board and lodging during these three great days. They are fed and housed, and the poor grand ladies come in their carriages and black silk dresses and red aprons to wait upon them. They wash their feet, they fold up their rags and tuck them under their arms, and take the pilgrims up to supper, and then to bed. The poor ladies are often made ill by it, but they do their work charmingly, and smile over the horrible garments, and don't falter, though the steam, and the grime, and the atmosphere are, I am told, something indescribably horrible. The grand ladies pray the whole time, and some one reads out a holy book. In another part of the building some 200 men are waited on by the gentlemen of the town. What part of their suppers the pilgrims cannot eat there and then, they carry up and put under their pillows."

ELECTION INTELLIGENCE.

NORTHAMPTON.—Mr. Hutton, Conservative, has been declared duly elected by a majority of six votes on scrutiny.

HASTINGS.—Mr. Justice Blackburn decided on Saturday that Mr. Brassey and Mr. North (L.) were duly elected for Hastings; that no bribery, treating, or undue influence had been proved to prevail; and that the petitioners must pay the costs of the trial.

WEST SUSSEX ELECTION.—At Chichester, on Saturday, the Earl of March, the Duke of Richmond's eldest son, was returned without opposition in the room of the Hon. H. Wyndham, now Lord Leonfield.

THE BRECKNOCK election will take place to-morrow (Thursday). There will be a sharp contest between the two candidates—Lord Hyde in the Liberal interest and Lord Claud John Hamilton, son of the Duke of Abercorn, on the Conservative side. Lord Hyde declares himself prepared to give a hearty support to the policy of Mr. Gladstone's Government.

HEREFORD.—The Conservatives of Hereford talk of petitioning against Messrs. Olive and Hoskyns, the Liberals lately returned.

ELECTION PETITIONS WITHDRAWN.—On the ground of the expense attending the scrutiny in the South-West Riding it was abandoned, and Mr. Beaumont remains the member. Each party pay their own costs. It has been decided to withdraw the petition against Mr. John Hardy, one of the members for South Warwickshire; those also against the sitting members for South Durham. The petition against Mr. Collins, M.P. for Boston, has also been withdrawn.

BRADFORD.—A number of ward dinners to celebrate the return of Mr. Miall have been held during the past week. At a large gathering held in the West Ward, the following letter was read:—

Welland House, Forest-hill, S.E.
April 12, 1869.

My Dear Sir,—My friend Mr. Alfred Illingworth informed me on Friday evening, and I am reminded of what he said by advertisements in the Bradford papers of Saturday, that the Liberal electors of the West Ward will meet to-morrow for the purpose of celebrating the splendid triumph achieved for their political principles at the late election. Will you be kind enough, at such time as may seem best during the festivities of the evening, to deliver to them the following message from me?

I heartily greet my good friends of the West Ward. Absent in body, I am present with you in spirit. It has been a matter of deep regret to me that circumstances have prevented me from coming down before now, as I had it in my heart to do, to offer you and all my other public-spirited supporters in Bradford, my congratulations and best thanks. The day is not far distant, I hope, when I shall have this pleasure. Meanwhile, allow me to express, in anticipation, and by letter, somewhat of the deep feeling with which my heart is full of overflowing. Without forgetting the claims which all my constituents, without distinction of party, have upon me, I regard my seat in the House of Commons as having been won for me by the singular steadfastness, fidelity, perseverance, and self-sacrifice of the working men. I am under a deeper sense of obligation to them than I am able to express in words. They give me abundant reason to be proud of the position to which they have raised me, and I am bound to do them loyal service. My pride is increased by the belief that their labours and watchings, and self-denial in behalf of the cause they had at heart, were shared with touching devotion by their wives and daughters. But what I especially glory in is this—that in gallantly and unfalteringly fighting their way to a victorious issue for me, they fought for what is immensely more important—their own political principles, their own

electoral independence, the vindication before the world of their own true character, and the fullest justification of the policy which gave them the franchise. They have effaced every stain from the reputation of Bradford. They have set it in a blaze of honour. Their children and their children's children will reap the advantages of their triumph, and exult in their descent from those who achieved it.

Let me further congratulate the electors, not only of the West Ward, but of all the wards, on this—that between the working men and their fellow Liberals of the middle class, there was preserved throughout a very protracted contest such unbroken unity of purpose, such mutual confidence, such cordial co-operation. But for this the grand victory would not have been won.

Friends all, accept my cordial greetings. I need not ask you to bear yourselves generously towards your late opponents. You have done so—you will continue to do so. You have well earned a festive commemoration—may it be as joyous as it has been well deserved!

With much respect, I am, my dear Sir, yours very faithfully.

George Beaumont, Esq.

EDWARD MIALL.

THE NORWICH MURDER.

Sheward was hanged at Norwich yesterday morning for the murder of his wife. The convict slept pretty well during the night, and to the last showed a considerable amount of nerve, although he trembled a good deal on the drop, to which he had to be carried by two warders, in consequence of his rheumatism. Calcraft was his executioner. There was a large crowd outside the prison, who, of course, saw and heard nothing.

The following is Sheward's second confession. It is dated April 13:—

In the year 1849, November, I placed a box of money, having 400*l.* in it, in Mr. Christie's possession, for him to take care of for me. In the year 1850 to June, 1851, I drew from that box 150*l.*, during which time my wife wanted me to bring the box home. Mr. Christie asked me if he might make use of the money. My wife seemed determined to fetch the box herself. I knew he could not give it to me. On the 14th June, 1851, Mr. Mr. Christie asked me to go to Yarmouth to pay 1,000*l.* to a captain of a vessel laden with salt, to enable him to unload on the Monday morning. On Sunday morning, the 15th, I was going to Yarmouth on the above errand. She (my wife) said, "You shall not go; I shall go to Mr. Christie and get the box of money myself, and bring it home." With that a slight altercation occurred; then I ran the razor into her throat. She never spoke after. I then covered an apron over her head, and went to Yarmouth. I came home at night, and slept on the sofa downstairs. On the Monday I went to work; I left off at four o'clock p.m., and went home. The house began to smell very faint. With that I made a fire in the bedroom and commenced to mutilate the body; kept on until half-past nine p.m. I then took some portions of the body and threw them away, arriving home at half-past ten. That night slept on the sofa again; went to work again the next day; went home in the afternoon, about four o'clock, and did the same—the same night again. On Wednesday went to work as usual, left off early and went home—carried some more portions in a trail basket to another part of the city. Thursday, work same, and returned early. The head had been previously put in a saucepan and put on the fire to keep the stench away. I then broke it up, and distributed it about Thorp; came home and emptied the pail in the cookey in Bishopsgate-street, with the entrails in it. I then put the hands and feet into the same saucepan in hopes they might boil to pieces. On Friday I went to work, and went home early and disposed of all the remains of the body, hands and feet included, that night, because I knew I should not be able to be home on Saturday until late. On Sunday morning I burnt all the sheets, nightgown, pillow-cases, and bed-tick, and all that had any blood about them. The blankets, where there were any blood, I cut in small pieces, and distributed them about the city, and made off with any that had any appearance of blood about them. The long hair, on my return from Thorp, I cut with a pair of scissors into small pieces, and they blew away as I walked along. I also state that I never saw or knew my present wife until 21st June, 1852—twelve months after the occurrence.

MR. AYRTON'S NEWSPAPERS BILL sweeps away a number of antiquated and vexatious restrictions on the liberty of the press in the shape of registration, recognisances, sureties, &c. In future it is proposed that the printer of any public paper shall keep a copy of each issue, with a record of the person for whom he prints it, and shall be bound to produce it to any justice of the peace who may require to see it, under a penalty of 20*l.* The printer shall also be bound to append his name and address to any publication printed in his office.

THE BUFFALOES' LUXURY.—The buffaloes found in the telegraph poles of the overland line a new source of delight on the treeless prairie—the novelty of having something to scratch against. But it was expensive scratching for the Telegraph Company, and there, indeed, was the rub, for the bison shook down miles of wire daily. A bright idea struck somebody to send to St. Louis and Chicago for all the bradawls that could be purchased, and these were driven into the poles with a view to wound the animals and check their rubbing propensity. Never was a greater mistake. The buffaloes were delighted. For the first time they came to the scratch sure of a sensation in their thick hides that thrilled them from horn to tail. They would go fifteen miles to find a bradawl. They fought battles around the poles containing them, and the victor would proudly climb the mountainous heap of rump and lump of feller, and scratch himself into bliss until the bradawl broke, or pole came down. There has been no demand for bradawls from the Kansas region since the first invoice.—*American Paper.*

Court, Official, and Personal Notes.

The Queen, with the Princess Louise, went to Aldershot on Saturday afternoon with the object of reviewing the troops (some 8,000) now stationed there. On their arrival the weather was so bad that the troops were ordered to "wait further orders." In about an hour the weather cleared up, and her Majesty reviewed the forces. A few minutes after they had all defiled before the Queen, a storm of wind and rain took place, thoroughly wetting the men before they could reach their quarters. On her way back to Windsor her Majesty visited Sir James Clark, at Bagshot Park.

The Marquis of Hartington dined with the Queen on Saturday. The Duke and Duchess of Alençon are on a visit to her Majesty. The Court will leave Windsor for Osborne to-morrow. On the return of the Prince and Princess of Wales the Queen will return to Windsor and shortly afterwards go to Balmoral.

Her Majesty, with the Princesses Louise and Beatrice and Prince Leopold, left Windsor Castle yesterday afternoon for the Isle of Wight.

The Court Newsman announces, with regard to Prince Leopold's illness, that his Royal Highness "has been confined to the sofa for some days by a strain. His Royal Highness's general health is satisfactory."

The Queen held a council at Windsor on Wednesday. Mr. Michael Costa received the honour of knighthood. Sir Michael conducted a performance of "Elijah" at Exeter Hall on Friday, and on taking his place at the conductor's desk was received with uproarious applause from all parts of the hall—the members of the orchestra and chorus joining heartily in the demonstration, which was one of the most unanimous and cordial ever addressed to a public artist in this country.

The progress of Prince Arthur through Tipperary and Waterford has been quite an ovation: everywhere he has been received with the warmest enthusiasm. On Monday morning he left Lismore Castle, and proceeded through Fermoy and Mallow en route for Killarney, which he reached in the evening. On Saturday the Lord-Lieutenant and the Countess Spencer will proceed on a short visit to Killarney.

The Prince and Princess of Wales arrived at Constantinople, on Saturday, from the Crimea, and were to leave the same day for Athens. The King of Greece has returned to the capital from Corfu, in order to receive his royal visitors. The Sultan has received a telegram from Queen Victoria, thanking him for the reception given to the Prince and Princess of Wales. His Highness has ordered to be prepared from the Crown Jewels a magnificent bracelet, which is valued at 10,000*l.*, to present to the Princess as a souvenir of her visit to Constantinople.

Mr. Disraeli is confined to his room by a severe attack of gout, which prevented his attendance in the House of Commons on Monday evening.

Miscellaneous News.

UNIVERSITY HONOURS.—Mr. Charles E. B. Reed, B.A., of New College, London, Scholar of Trinity College, Cambridge, has taken the second Winchester Prize for Public Reading at the University. This prize is open to all graduates. Forty candidates went in, and the examiners sat through four days.

THE EX-RAILWAY KING.—The result of the final appeal on the long litigation between the North-Eastern Railway Company and Mr. George Hudson was to confirm the reversal of the decision of the Master of the Rolls, and reduce Mr. Hudson to a state of penury. He is now in France, said to be utterly destitute.

THE HALFPENNY POSTAGE RATE.—On Monday Mr. Edmund Yates, of the General Post Office, had an interview with the chairman and other members of the Liverpool Chamber of Commerce and Tradesmen's Guild on the subject of a proposed halfpenny postage for printed matter. Mr. Yates afterwards saw the proprietors of the leading local newspapers upon the same subject. In the course of the day he was enabled to collect a large amount of information, which will be embodied in a report to be presented to the Postmaster-General and the Treasury.

POOR-RATES ASSESSMENT.—The report of the select committee on poor-rates assessment has been published. Twenty-six resolutions appended to the report contain the conclusions at which the committee arrived. They recommend that requisitions for the year should be delivered to overseers, and that one consolidated rate should be made for all such requisitions; that the rate should be payable by not less than four equal quarterly payments, but that when the rate exceeds 1*s.* in the pound, weekly or monthly tenants may elect to pay the rate by monthly instalments.

SIR CULLING EARDLEY.—The pardon of Sir Eardley Gideon Culling Eardley, convicted of bigamy, was publicly announced several months ago, but the *Pall Mall Gazette* has just brought up the subject as if it were new. Mr. W. M. Wilkinson accordingly explains that it was applied for as far back as October, 1868, and refused. But the prisoner's health having become worse, on the 9th December "the remaining portion (seven months) of the sentence was remitted (by Mr. Gathorne Hardy) on condition of his leaving the country and not returning during the residue of his sentence. These terms have been strictly complied with, and Sir E. Eardley has since been and is still abroad."

THE WELSH FASTING GIRL.—We (*British Medical Journal*) have received from Dr. Lewis, of Carmar-

then, an account of Sarah Jacobs, of Llanfihangel-ar-Arth, whose alleged long fasting has of late excited much curiosity. According to the account given by Dr. Lewis, she is said to have taken no food since October 10, 1867, and not even water since the end of December of last year. He remarks that the statements made respecting Sarah Jacobs are of such an astounding nature that belief is scarcely possible, yet accumulates evidence that might produce conviction. Some attempt has been made to test the credibility of the parents of the girl, by watching her closely; but the attempt came to an end for want of funds. The girl's parents are respectable farmers, not in needy circumstances. Dr. Lewis does not offer any explanation as to the manner in which life and growth can be maintained without ordinary food.

ANOTHER CASE OF FRAUD.—An investigation of some importance was commenced on Monday at the Mansion House. Mr. S. G. Finney was charged, before the Lord Mayor, on a warrant, with having, as manager of the English Joint Stock Bank (Limited), made diverse false entries with intent to defraud. The charge, in which it was intimated that the directors of the bank were also implicated, was to the effect that misrepresentations had been made in the company's accounts in order that six per cent. dividend might be paid; that particulars respecting commercial losses had been kept from the knowledge of the shareholders; and that the balance-sheets published by the board were issued for the purpose of deceiving and defrauding the public. The prosecution is undertaken by a shareholder who lost 4,000*l.* in the concern. The farther hearing was adjourned for a week, and the defendant has been admitted to bail.

A SHOCKING MURDER AND SUICIDE was committed on Saturday in Fleet-lane, Farringdon-street. A coal porter named Tillet and a woman named Tallien, with whom he lived, went on Saturday morning to bring home the woman's eldest boy, a lad of twelve, from the Holloway Prison, where he had been imprisoned for seven days for stealing. They afterwards with some friends celebrated the occasion by getting drunk, and the man Tillet spoke as if jealous of the woman. He was seen going into his rooms about midday. Shortly after, the boy who had just been brought home from prison, went into the rooms and found both the man and woman lying dead on the bed with their throats cut. No doubt is felt that the man first killed the woman and then cut his own throat. He bore a bad character; he is said to have seldom worked, but lived in idleness upon a small annuity which the woman possessed, and upon the proceeds of fustee-selling, which some of her children carried on. At the inquest on Monday it was shown, from a letter in the man's handwriting, that the crime was thoroughly premeditated on his part, and that he had been led to its commission by a suspicion—or, as he considered it, a certainty—of the woman's infidelity to him. The jury returned a verdict of wilful murder against Tillet in the case of the woman, and of *felo de se* in his own case.

OCEAN PENNY POSTAGE.—Mr. Sumner, who from the first has been an earnest advocate of Ocean Penny Postage, submitted to the United States Senate a few weeks ago the following resolution:—"Whereas the inland postage on a letter throughout the United States is three cents, while the ocean postage on a similar letter to Great Britain, under a recent convention, is twelve cents, and on a letter to France is thirty cents, being a burdensome tax, amounting often to a prohibition of foreign correspondence, yet letters can be carried at a less cost on sea than on land; and whereas by increasing correspondence, and also by bringing into the mails mailable matter often now clandestinely conveyed, cheap ocean postage would become self-supporting; and whereas cheap ocean postage would tend to quicken commerce, to diffuse knowledge, to promote the intercourse of families and friends separated by the ocean, to multiply the bonds of peace and good will among men and nations, to advance the progress of liberal ideas, and thus, while important to every citizen, it would become the active ally of the merchant, the immigrant, the philanthropist, and the friend of liberty. Therefore, be it resolved, that the President of the United States be requested to open negotiations with the European Powers, particularly with Great Britain, France, and Germany, for the establishment of cheap ocean postage." This resolution, after some discussion, but no opposition to the principle, was referred to the Post Office Committee.

THE MEMBERS FOR BRADFORD ON THE LATE MR. ERNEST JONES.—The Bradford papers publish letters from Mr. W. E. Forster, M.P., and Mr. E. Miall, M.P., enclosing donations for that portion of the Jones Memorial Fund which is being raised by the Bradford Committee. Mr. Forster sent a donation of 10*l.*, and said:—"I am glad to have this opportunity of expressing my sympathy with the bereaved widow and family, and also my admiration, shared in by men of all parties, for the self-denial and disinterestedness with which Mr. Jones did what he thought right in serving his country at any loss or cost to himself." Mr. Miall, in forwarding a donation, says:—"The public of the United Kingdom, but especially that portion of the public which received in 1867 the Parliamentary franchise, owe a debt to the surviving representatives of Mr. Ernest Jones, as well as to the memory of the deceased gentleman, which I feel confident that they will fully recognise, even if they cannot adequately discharge. His life was lived for their benefit, almost regardless of his own. To enlarge their freedom, to lessen the difficulties and evils which beset their path, to raise their position socially and morally, no less than politically, constituted the object which from early days to his premature death, consistently and with rare self-denial, he pursued. All classes

owe him the respect and gratitude due to an example of perfect disinterestedness in a well-speaking and wealth-worshipping age. All men, it is true, cannot be expected to accept every conclusion at which Mr. Jones arrived, but whether such conclusions were founded in truth or in error, all men should be only too glad to honour his pure patriotism, his intense earnestness, and the zeal with which, for the sake of his fellow-countrymen, he chose a laborious and anxious path of life when he might have enjoyed ease and competence. For myself, my political ideas differed little from his, but to him I have been given to sacrifice life for the truth he loved. The rich of this world will only in individual instances, and here and there, appreciate the essential nobility of such a man, or the claims which his course fairly has upon them. The working man, not excluding those of the middle class, will, I hope, eagerly show their sense of departed worth by ministering tenderly, and according to their ability liberally, such consolation as they may to his widow and children."

Postscript.

Wednesday, April 21, 1869.

YESTERDAY'S PARLIAMENT.

In the Lords the Marquis of CLANRICARDE moved the second reading of his Tenure (Ireland) Bill, and in so doing said the measure was based on the recommendations contained in the report issued by the select committee to which the question of the land tenure in Ireland was referred some time ago. While the noble marquis had no expectation of satisfying what he termed the visionary party in Ireland, he had strong hopes that his bill would go a great way towards establishing amicable relations between landlords and those tenants who had not been affected by the harangues of "needy" agitators. Lord GRANVILLE denied that the bill would satisfy even the moderate party in Ireland, to say nothing of the "visionaries." The Government were fully alive to the importance of the question, but with the Irish Church Bill already on their hands, could not pretend to say how soon they would be able to undertake legislative action with regard to it. After a short debate the bill was read a second time, and other two bills having been each advanced a stage, their Lordships adjourned.

In the House of Commons Mr. GLADSTONE, in answer to Mr. O'Reilly Deane, said that under the amendment of which he had given notice, the question of compensation to Irish Church organists would be left in the hands of the Ecclesiastical Commissioners. In answer to Mr. Collins, the right hon. gentleman said that clergy men ordained before the disestablishment of the Irish Church would be able to officiate and hold preferment in the Established Church in England; and with respect to those ordained after, he saw nothing in the existing state of the law to prevent their officiating, unless where any special statute interposed to prevent their doing so. He could not, however, speak positively on that subject until he had looked into the Acts bearing on it.

In answer to Mr. Scourfield, Mr. BAILEY said there was not the slightest foundation for the statement that Sir Eardley Eardley had been set free by his orders at the suggestion of the First Lord of the Admiralty.

Mr. GREGORY then, in a speech of some length, moved that the House should record its opinion in favour of the desirability of reconsidering the question of the site for the new Law Courts, inasmuch as the Thames Embankment offered many advantages for the erection of such buildings. He was followed by Sir ROUNDELL PALMER, who vigorously defended the Carey-street site as essential to the legal profession. The evening was occupied with a number of speeches from other members on the respective merits of the Carey-street and Embankment sites, till an entirely unexpected turn was given to the debate by a speech from the CHANCELLOR of the EXCHEQUER, who announced that the Government had resolved to stop proceedings at Carey-street, to relieve the commission of their duties, to purchase land on the Embankment, not reaching up to the Strand, but bounded on the north by Howard-street, and to erect thereon a moderate building for the law courts, the cost of which would be limited to £1,600,000. The debate was adjourned, on the motion of Mr. HENLEY, to afford time for the consideration of this proposal.

There was a good deal of discussion upon Mr. O'Reilly's motion for a commission to inquire into the corruption which was alleged to have taken place at the late election for the city of Dublin; but the debate turned entirely upon the construction of the Act of Parliament, and the technical rather than the practical effect of the judge's report; and in the end the resolution was carried by a majority of 72—192 to 120. Some other business was disposed of, and the House adjourned.

MARK-LANE.—THIS DAY.

Coastwise as well as by rail, the receipts of wheat from Essex and Kent were limited, but the quality of the samples was good. Both red and white parcels moved off slowly, at about late quotations. There was a good show of foreign wheat on the stands. The business doing was very moderate, at Monday's decline. In the floating grain cargo trade a want of animation was noticed. Wheat and other articles were difficult to sell, at previous currencies. The barley trade was heavy, on former terms. The show of samples was moderate. Malt was dull at Monday's prices. For oats there was very little inquiry, but prices were unaltered. Beans and peas were dull, at the decline recently noticed. Flour was inactive at stationary currencies. The seed market was firm, on the whole, but business was much restricted.

THE BALLOT.—NATIONAL CONFERENCE IN LONDON.

The present advanced state of public opinion upon the question of the Ballot, and the impression produced upon political parties of every shade by the riotous, corrupt, and oppressive proceedings at the elections of last year, render this a peculiarly opportune time to press that question upon the serious attention of Parliament. The Executive Committee of the Ballot Society therefore purpose to hold a National Conference on the 6th May, at the Westminster Palace Hotel. Gentlemen, Delegates of Political Societies, the Subscribers to the Ballot Society, and others who may be desirous of attending, are requested to communicate with the Secretary, who will furnish them with full particulars.

J. F. BONTEMS, Hon. Sec.
Ballot Society's Office, 51, Cheapside, London.

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TO CORRESPONDENTS.

"An English Layman."—Next week.

The Nonconformist.

WEDNESDAY, APRIL 21, 1869.

SUMMARY.

THE cordial reception of Prince Arthur in the southern districts of Ireland, which no member of the royal family has hitherto visited, will rather surprise those foreign critics who have taken up with the notion that the Irish are entirely disaffected, and that their allegiance to the British Crown is secured only by coercive measures. "Welcome, Prince Patrick"—in allusion to the second name of his Royal Highness—is the expression of popular feeling in Tipperary and Waterford, and elsewhere in the province of Munster. It is not confined to the gentry and middle classes, but is common to all sections of the community. Congratulatory addresses, breathing sentiments of enthusiastic loyalty to the Queen, triumphal arches, and brilliant illuminations, greet the young Prince in every town, and the peasantry assemble in large numbers to join in these spontaneous demonstrations. Not a discordant note has anywhere been heard, and his Royal Highness returns with pride to the "kind reception everywhere accorded to him." "We offer you," says one address "our cordial greeting for the sake of your Royal mother, our gracious Queen, to whom we are most loyally attached," and this sentiment appears to be universal. His visit is materially helping to deepen the good impression created by the action of the Imperial Parliament, and shows how susceptible are our Irish fellow subjects to the expression of a little kindly sympathy.

The House of Lords has not been idle during the week, though the discussions which have taken place have been without tangible results. Two Bills—one proposed by the Earl of Shaftesbury and the other by the Primate—for dealing with ecclesiastical courts and clerical discipline have been submitted to their Lordships, and have been referred to a Select Committee. Some of the provisions of Lord Shaftesbury's larger and more complete measure, especially that enabling three householders in any parish to initiate legal proceedings against a clergyman, have been strongly condemned; and it is evident that if Parliament should legislate at all on the subject, it will be in so small a way as not to remove the reproach which Lord Shaftesbury says lies against the Establishment, of being a Church without progress and without discipline. On Friday there was an interesting discussion on Lord Houghton's proposal to abate the pauperism of the country by allowing rates to be levied to enable guardians to promote emigration. His lordship's crude scheme was opposed both by the Government and by independent members as uncalled for and dangerous. Earl Grey, justly, we think, disputes the assumed fact that England is now

labouring under over-population in the sense of there being more able-bodied men than there is capital to employ. Though there may be local congestion, as a rule labour is not redundant, and wages are rising in the rural as well as in the manufacturing districts. Emigration both for England and Ireland is greatly on the increase this year, and all that Government ought to do is to see that it is carried out under proper regulations.

On Monday Lord Lawrence made his first public appearance as a member of the House of Lords, and in the course of a debate on the Council of India Bill his lordship threw some light on the recent interview between his successor as Viceroy and the Ameer of Cabul. He stated that when Shere Ali regained the throne on his brother's death the country was in a very convulsed and unhappy state, and after some hesitation it was agreed that the Indian Government should aid him by moderate contributions (80,000*l.* was the sum first named) to consolidate his power. It was, however, expressly stipulated that the British Government should not be deemed committed to any obligations in his behalf, beyond such aid as from time to time they voluntarily chose to give. "I believe," added Lord Lawrence, "Lord Mayo has done no more than act on the principles I suggested. I believe there is no intention and no desire to do otherwise, but quite the contrary." Indeed the Duke of Argyll on Monday night gave a strong assurance that the late interview at Umballa had led to no entangling engagements, but that Lord Mayo was pursuing a strictly non-intervention policy.

The recent Cape mail brought a vague rumour of the safe arrival of Dr. Livingstone at Zanzibar, on the east coast of Africa, which Sir Roderick Murchison declares to be quite unfounded. The President of the Geographical Society is still hopeful of the great African explorer's safe return to England, but he supposes the Doctor to have abandoned the northern route down the Nile, and to have struck westward from Lake Tanganyika, and that he is once more traversing the Continent from east to west, and will in due time be heard of in the neighbourhood of the Gold Coast or the Portuguese settlement. It is, however, by no means improbable that the Doctor has made for Lake Nyanza; in which case he may ere long meet with Sir Samuel Baker, who has been charged by the Viceroy of Egypt with a mission to put an end to the slave-trade in the Nile Basin.

The Emperor Napoleon has devised a novel means of courting popularity in anticipation of the coming elections. He proposes to increase by 10*l.* per head the State pension to the old soldiers of the Empire, and has surprised both his Ministers and the public by the issue of a letter of extravagant eulogy on Napoleon I. in connection with the approaching jubilee. The nephew speaks of his uncle, the great scourge of Europe, as a kind of tutelary deity fitted to guide and protect France, where he developed "those manly virtues which found empires." Happily, Frenchmen of the present generation are no longer prone to this idolatry of the family idol. The Legislature grumbles at the grant to the old soldiers, Napoleon III.'s own Ministers hardly conceal their objections to the new policy of their master, and the public in general have little sympathy with it. Napoleon-worship is nearly gone out. "It is not only the higher and the middle classes," writes a Parisian correspondent of the *Times*, "but the people themselves, that are nearly cured of that dangerous creed; and those who like the Second Empire best like it proportionately as it differs from the first, and fortunately the difference is great. It is for that very reason that those fits of public adoration which sometimes seize upon our present ruler for the mighty founder of his race do not create at all a sympathetic enthusiasm and desire to go down on our knees with him, but rather a sense of uneasiness and general dismay." It is not military glory and European preponderance for which Frenchmen now sigh. Their more modest aspirations are in the direction of constitutional freedom, a strictly pacific policy, and economical government; and these are the watchwords which will be chiefly heard in the approaching elections.

The remaining foreign news of the week needs no lengthened notice. The negotiations between France and Belgium relative to the railway question have entirely broken down, and M. Frere-Orban has returned to Brussels. By a large majority the Italian Chamber of Deputies has accepted the Government Bill for abolishing the exemption of young men in training for the priesthood from the conscription—a striking proof of the embittered relations that exist between King Victor Emmanuel and the Pope.—In the Spanish Cortes the new Con-

stitution is being hotly debated, but the country is uneasy not only on the subject of the vacant throne, but from fear that Cuba will be lost to Spain. The rebellion in that island is far from being suppressed, and the action of the United States Government, which have just despatched eight war steamers to reinforce their fleet in the West Indies, indicates a disposition to intervene on behalf of the insurgents, should opportunity offer.—President Grant has given a remarkable proof of his anti-slavery leanings and freedom from prejudice by appointing a coloured gentleman as the American Envoy to Hayti.

PRUSSIA AND GERMANY.

THE question of German unity seems at length to be entering on a new phase—one which is likely to have an important influence not only north, but south of the Main. When the North German Confederation was formed, the machinery by which it was to be governed was avowedly provisional. A Federal Parliament was indeed constituted, but the powers of that assembly were considerably restricted; the supplies granted were confided to the care of a Prussian functionary; and Count Bismark as Chancellor has been able, under the King of Prussia, to wield almost absolute authority, tempered by the occasional intervention of the Diet. In the infant condition of the Confederacy, with the morbid jealousy of a great neighbouring State, and the possibility at any moment of foreign intervention, if not of domestic conspiracy, this state of things was almost inevitable. German Liberals were content to trust for a time to the wisdom and prudence of the Prussian Premier, and to condone his somewhat arbitrary tendencies by the manifest proofs of his statesman-like capacity. The Federal Constitution was at first necessarily Prussian; the officials were nearly all Prussian; and the system they enforced was, with some modifications, Prussian. The acquiescence of the German Liberals in this régime has for some time been less prompt than of old, and an attempt is now being made to secure something like an independent Constitution for the North German Power.

On Friday last the subject was mooted in the North German Parliament by Herr Twisten, a distinguished champion of national Liberalism, and Count Munster, who represents one of the newly-annexed provinces who moved a resolution demanding the appointment of a responsible Federal Ministry. No report of the debate which followed on this motion has as yet been received, but we are told that, in spite of the strenuous opposition of Count Bismark, the resolution was carried by 111 votes to 100. It is not at all likely that this decision will have any immediate effect. The proposed change will, doubtless, be rejected for the time by the Upper House, which is more directly under the influence of the Court of Berlin. But the vote indicates a marked change of public feeling in North Germany, and a determination on the part of the national Liberals no longer to remain satisfied with the preponderance of Prussia, but to require that the Confederation shall in fact, as well as in the name, represent the interests of the combined populations of Northern Germany.

The movement thus seriously commenced for a genuine constitution, cannot be fought by the Federal Chancellor with the same weapons as those by which he vanquished, or at least held in check, the Prussian Diet. The feudal element, so strong in the local assembly, is but feebly represented in the national Parliament. And perhaps it may be said that the sympathies of Count Bismark are more German than Prussian. He has never professed much regard for the narrow prejudices of the Junker party, which has been the greatest obstacle to Prussian progress, and his natural sagacity would lead him to support a policy which would knit together by whatever means the several members of the Confederation. His difficulties lie more in the direction of King William's Court than in the demands of the national Liberals. Pertinaciously to resist the claim now openly advocated in the Federal assembly will be neither easy nor safe. Such a course would tend to retard the work of unification on which the Chancellor is bent. The people of Hanover, Hesse, the Hanse Towns, and the other annexed States, are by no means reconciled to the Prussian bureaucratic system under which they have been placed. They suffer all the disadvantages, without having as yet secured many of the promised blessings of German unity, and the deputies of these provinces are now supported by a large number of Prussian representatives whose love of the common Fatherland is stronger than their local prejudices. The power of the purse still re-

mains in a modified form in the hands of the Parliament; the Federal exchequer is at a low ebb; and the assembly is averse to making fresh grants without exercising some control over the expenditure. With that view they demand the creation of a distinct Federal financial department.

At length the interests of Prussia as the preponderating Power, and the welfare and freedom of the whole Northern Confederation, are placed in antagonism. The time seems to have come when the question whether Prussia is to dominate over Germany, or the Confederation absorb Prussia, will be decided—the one being a *régime* which restricts the free development of the nation, the other a guarantee of a *bond fide* constitutional system. It is a sore test of Prussian patriotism. A prolonged conflict would have the effect of paralysing Germany and encouraging the pretensions of her external foes. And, what is of at least equal importance, it would tend to increase the antagonism of the South Germans. The States south of the Main hold aloof from the Confederation rather from antipathy to the arbitrary Prussian system than in consequence of the provisions of the Treaty of Prague. They desire national unity as ardently as their northern brethren, but it must be in the interests of the whole Fatherland and not to gratify the ambition of any particular State. Their future course will therefore be materially affected by the issue of the present conflict. And this element Count Bismark cannot neglect to take into account in shaping his policy. He cannot afford, for international as well as domestic reasons, to run counter to popular feeling either in the North or in the South; and so keen-sighted a statesman must have long since been convinced that a united Germany will never be erected on the narrow foundations of a Prussian bureaucracy. He must soon choose between the two principles at issue, and in the interests of freedom it is to be hoped he will have the wisdom to choose aright.

THE WEATHER AND THE SEASONS.

THE weather is certainly more or less worthy of notice, because it is a convenient topic in the exigencies of social intercourse. It has a good title, at least in our climate, to the place we give it in our casual conversation. We have had a winter season which was for a long period merely a prolongation of the autumn. At Christmas time and in early January, the flora of August and September were to be seen in the Weald of Kent and on the hills of the midlands, whilst the British oak retained in unwonted spots the foliage of the summer. In mid-February the signs of a premature spring were all around us. In the bleakest parts of north London, the delicate almond-blossom began to

Dedicate her beauty to the sun, and bore her blushing honours thick upon her. The "willows by the water-courses" yielded their golden-yellow and silvery-gray blossoms as "palms" for benediction to the church-going Catholic, and as pussy-cats to the rustic Protestant belles. From February to the middle of March our naturalist's calendar continued to be out of its reckoning. In latter March the almond-tree and willow-flowers, together with the pink tassels of the larch, and the big resinous buds of the chestnut, were driven in by nipping winds and frosts, and nature seemed to assume her winter torpor. We had an Easter of frost and snow. But on Wednesday last, the temperature registered in the midlands was 78 deg. in the shade. In the midst of the vicissitudes which continue to threaten us, our market-gardens and orchards are now white with the blossoms of the plum, the pear, and the cherry.

It is the world of commerce as well as the world of natural economy which gives meteorology an increasing claim on our interest. The effect of a prospect of fair weather in our climate as a stimulus to business is remarkable. The commercial world, with all its reputed stringent laws of supply and demand, is a very mercurial body in so artificial a society as ours. From the data so liberally furnished to the daily newspapers by volunteers in all parts of England, it would seem that the relations of nature to human economy are in no science being pursued with greater zest than in meteorology, the youngest of the sciences. It is true that meteorology cannot yet be said to have a place in popular education. The field is comparatively new to the student, although old to the Zadkiels and Moores of the period. In a university course, where it is classed under Natural Philosophy, its place in the curriculum is little more than nominal. But from the progress which has already been made, both by meteorological societies and by individual

observers, a good future is evidently in store for the science.

A reminder of the periodical pleasures and charms which pertain to the narrow latitudes where the seasons prevail, should serve as a set-off against the ailments of a sub-arctic character which afflict us—the rheumatism, ague, and the lesser evils and discomforts of our changeable climate. Let us recognise what it is to be without these phenomena of the seasons. To us and to our latitudes belong the order of deciduous trees, and all the delight of

A spring-time of floral birth, as well as the rich and mellow season of the fall of the leaf. What charms these recurring aspects of Nature have for those who have once forsaken them for regions where the seasons are unknown, is pathetically told us by travellers like Dr. Hooker, the naturalist, Mr. Duke, the author of "Greater Britain," and more recently still, by the author of the "Origin of the Seasons." And not seldom have we heard the report from those who have left their native land for Australian shores. In Australia, although that great south land is half within the temperate zone, they have evergreen forests which soon become dull and monstrous to the eye, an ever-bright blue sky which palls upon the senses, and makes the new-comer long for a cloud upon the horizon. By those who have time to think on the climate they have left behind them in England, our dripping skies and our landscapes, chequered with light and shade, and decked with living green, are felt as a memory not to be dwelt upon. The indigenous vegetation scarcely marks the changes from winter to summer, and the emigrant welcomes the sight of a deciduous tree. How different these scenes to those amid which our Constables and Linnells, and our poets from Chaucer and the author of "The Seasons," down to our own time, have ascribed the beauties of field and sky, of hill and plain. How liable are we to forget the exceptional character of our latitude and its phenomena, as compared with those amid which the greater proportion of mankind have been born, have lived, and have wrought.

Meteorology has already given us some earnest that it will minimise for us the evils and discomforts which at present chequer those charms of our climate which our poetry and painting have celebrated. It has done more than this; for the first applications which have been made of the meteorological discoveries of the day have been in averting the loss of life at sea, and the sacrifice of an incalculable amount of property. The difficulties of the science, as its expositors themselves reveal them, are such as to justify the circumspection with which its reputed achievements are regarded. In our British Islands the problem is confessed to be a peculiarly difficult one. In addition to the remoteness of the forces which affect us both from equatorial and arctic regions, the local influences which surround us still further multiply and complicate the manifold scientific data. Those influences are especially the juxtaposition of island and continent and the varying configuration of the land. The way in which these may divert the main currents of our atmosphere and divert them into eddies which give no true indication of their actual direction, is illustrated to us as we walk our streets. As the roofs and chimneys of our houses are to the breezes above them, so, on the larger geographical scale, is the interposition of islands and continents to the primary currents which sweep over them. Thus the calculations of the meteorologist get complicated. It appears to be this geographical stage of the science of the weather in these latitudes upon which our professional observers are now at work. Then let our weather-wise ones in town and country still give their minds to the subject. Let them still give their trained habits of observation to the ways of the wind and the synchronism of one change in the weather with another. Such habits are the best allies the science can have, and one can contribute some very serviceable facts to the nearest newspaper without possessing an anemometer or even a hygrometer.

THE VELOCIPEDE MANIA IN ENGLAND.

Nor a few of the English visitors to that monster bazaar, the great Paris Exhibition of 1867, found themselves somewhat startled, while dreamily promenading the spacious avenues diverging from the Place de l'Etoile, which proudly crowns the favourite Parisian lounge, the Avenue des Champs Elysées, at the unexpected apparition of a fashionably attired individual, who appeared to be gifted with some mysterious power of locomotion, which enabled him to thread with amazing rapidity the dense throng of broughams and *fiacres* that filled the broad carriage-way, and to overtake, without

apparent exertion, the fastest vehicle, disappearing, with almost magical swiftness, from the gaze of the wondering beholder. The simple-minded French provincials, with their great umbrellas, old-fashioned hats, and ill-fitting coats, who had been tempted to exchange for a few days the pastoral quiet of their native villages for the ceaseless noise and bustle of the national capital, hardly knew what to make of the unwonted spectacle. They felt as completely bewildered as the honest English rustic depicted the other day in the pages of *Punch*. They must have imagined themselves in a world of sorceries and spells, against which the advice of "Monsieur le Curé" proved powerless to protect them. At night the marvel assumed another form. At the end of some of the great Parisian thoroughfares created by M. Haussmann, a small but brilliant red light might occasionally be observed. Perhaps the distance would be not less than half a mile, but scarcely had the eye become fixed upon the mysterious flame, than it had approached close to the amazed beholder, and, darting with lightning-like speed from his presence, instantaneously vanished amid the myriads of flaring lights which indicate the line of boulevards encircling Paris. As the day for closing the Exhibition approached, the number of persons possessing these, to the uninitiated, extraordinary and seemingly inexplicable powers of locomotion rapidly increased, but with this increase came also the solution of the once puzzling mystery, and before the winter of 1867-8 had passed away, the velocipede had become a regular feature of Parisian street life. Tasters for the new toy rapidly spread, and during the past summer its use had become general in all the leading French cities and towns, thereby calling into existence a new and profitable branch of manufacturing industry; the demand for velocipedes largely exceeding the means of supply. The details of the new mania, as furnished by the English newspaper correspondents in Paris, combined with the somewhat exaggerated reports brought by visitors to the French capital, largely stimulated public curiosity on this side of the Channel, and when an enterprising French firm, some few months since, determined upon introducing the now-famous plaything into England, they found the field already prepared for them in all directions.

But velocipedes were by no means a novelty in this country. For many years past Englishmen had been familiar with modes of locomotion in which the propelling power was supplied by means of a treadle worked by the foot, or a small wheel turned by hand. Forty or fifty years since, the use of velocipedes, or "dandy-horses," as they were then termed, was extremely common, and it was at one time believed that they would completely obviate the need for railways. The "dandy-horses," which were of French invention, became in turn supplanted by the cumbersome, and now old-fashioned, velocipede with four wheels. The Spitalfields weavers were great proficient in the working of these machines. Accustomed to the use of the treadle in connection with their labour at the silk looms, the velocipede became in their hands as easily manageable as an ordinary hat in the hands of a professor of legerdemain. Occasionally half-a-dozen of these machines might be seen furiously racing together, in true hippodrome fashion, in the direction of Epping Forest; and regular places existed where they could always be purchased or hired. But these uncouth-looking velocipedes possessed numerous disadvantages which prevented them from occupying a permanent position in public estimation. They were generally large and unwieldy machines, occupying much room, extremely heavy, and not easily managed by persons unaccustomed to them. Consequently their use rapidly fell off, and they are now only to be met with occasionally, except in some parts of the north, where itinerant outlaws and other mechanics frequently use them in travelling from village to village. The modern velocipede is a very different thing from its antiquated predecessor, although even in its improved form its use is not wholly new, something like it having been introduced during the velocipede mania of some thirty or forty years ago. It consists simply of two wheels, one larger than the other, placed lengthways and connected together by means of an extremely narrow bridge, on which is the seat, a kind of miniature saddle, for the use of the velocipedist. At first sight the machine resembles a well-known child's toy, but a visit to one of the numerous velocipede riding schools, now springing up in all parts of London, is sufficient to dispel the illusion. Here we find ample proofs of the ingenuity which has transformed the lumbering old-fashioned velocipede, by means of which Faraday, eager to gain a practical lesson in mechanics, toiled painfully up Hampstead Hill, into a light and not ungraceful machine, which, occupying but little space, not more than that required by an ordinary umbrella-stand, bids fair to

become an appendage of many a household, so easy is its use and so rapid the speed of which it is capable in experienced hands, or rather feet. Although six months have scarcely elapsed since the introduction of the new velocipede, or "bi-cycle," as our Transatlantic kinsmen prefer terming it, into this country, upwards of a dozen manufacturers of the article have already been started in the metropolis alone, while the number of velocipedes weekly imported, or manufactured, is estimated at several hundreds. Some of the machines are advertised as being warranted capable of the rather fabulous speed of from thirty to fifty miles per hour, but the true rate seems to be from eight to twelve miles per hour. The French velocipedes sold in the Strand, although less pretensions than most others, seem to maintain their superiority over their English rivals, and, both in regard to construction and finish, appear almost perfect.

The social results of the new mania are likely to prove not a little curious. The leading patrons of the velocipede riding schools are city men and others residing in the metropolitan suburbs. These people pay a pretty round sum annually to the omnibus and railway companies conveying them to and from their places of business, and if, by the use of the new velocipede, this sum can be saved to them, the machine will unquestionably prove a more formidable rival than even the projected tramways to the omnibus and suburban railroad. The velocipede will perhaps be to the omnibus what the modern note is to the old-fashioned letter. In these days of telegrams, halfpenny newspapers, and express trains, the ordinary methods of street locomotion are becoming far too slow for us. Hansom cabs are rapidly superseding the four-wheeled "crawlers," but even these former are not always at hand, especially in the suburbs. Moreover, Cabbie is not always over moderate in his calculation of distances, and a series of half-a-crown fares soon make a hole in a well-lined purse. Hence the desire for something almost as cheap, but more speedy and less fatiguing, than ordinary pedestrianism. Hence, also, in obedience to the well-known economic principle, the appearance of the new velocipede, in response to the general demand. What its future will prove remains to be ascertained. In America, the wags declare walking to be on its last legs. Schools, with the imposing names of "velocinasiums," for teaching the young ideas how to gyrate are being established; and men and boys are being whirled here, there, and everywhere, at the speed of twelve miles an hour. In one part of France, three-wheeled velocipedes, known as "tri-cycles," are used by the postmen, the letters being contained in a box between the two hind-wheels. In England it is rapidly becoming the prevalent fashion, and many who would, but lack the means of so doing, possess a horse, will find the new velocipede something more than a substitute. It needs no stable, no provender, and does not require to be baited during a journey. But if velocipedes become a common mode of locomotion, what is to be done with our horses? Will they be rendered as cheap as in Australia, in some parts of which these quadrupeds are being sold at half-a-crown each, or will they find their way on to the tables of the lovers of horse-flesh? But, leaving banter aside, the growing popularity of the new velocipede is a healthy sign. The increasing travelling facilities afforded by railways and other modes of conveyance, have led large numbers of our busy metropolitan population to neglect much of the physical exercise necessary to health, thereby occasioning the formation of indolent and enervating habits. Anything which tends to develop a taste for open-air exercise, cannot fail to be productive of physical good, providing that the disciples of the new fashion do not rush into extremes. Certainly we would rather behold our young men amusing themselves with velocipede explorations of the country districts around London, than wasting their time in listening to the Great Dunce, or some other notorious music-hall singer, whose notions of humour seem confined to the shouting of insane choruses, the wearing of outrageous costumes, and the performance of incomprehensible gyrations. Far better the velocipede than the music-hall, the race-course, or the prize-ring. It is a pastime which, not indulged to excess, can do no harm, but may be rendered productive of much good in the way of rest for the mind and exercise for the body.

THE HULL CONVENT CASE AGAIN.—From a few words which passed in the Court of Queen's Bench on Monday it would appear that there is a possibility of the action "Saurin v. Starr" being reopened. The junior counsel for the defendants in the late hearing stated that his leader, Mr. Mellish, had been "instructed to move," but was unable to attend the court in consequence of illness. The motion was allowed to stand over for a week.

Parliamentary Intelligence.

HOUSE OF LORDS.

On Thursday, Lord LAWRENCE, who was introduced by the Duke of Argyll and Lord Chelmsford, took the oath and subscribed the roll.

ECCLIASTICAL COURTS BILL.

Lord SHAFTESBURY, in moving the second reading of the Ecclesiastical Courts Bill, traced the history of legislation, effected or attempted, on the subject. He explained that the bill did not interfere with existing rights. It was generally admitted, as he showed by numerous quotations, that the present machinery was inadequate and cumbrous, and the expense, which commonly fell on the bishops personally, enormous, the Clergy Discipline Act of 1840, now in operation, having proved a failure. The office of registrar and a proper provision for the safe keeping of documents particularly required reform, the present registrars commonly performing their duties by deputy, and the registries being seldom fire or damp-proof. His bill comprised remedies for these defects, but the Clergy Discipline and Ecclesiastical Courts Bill, of which the Primate was about to move the second reading, did not. He hoped he should not have to repeat the complaint made by the late Lord Cranworth in relation to a bill brought in by him with similar objects, that he had met with no sympathy from the bishops. The present bill would, he believed, save the Church of England from the reproach of being a Church without progress and without discipline.

The Archbishop of CANTERBURY moved the second reading of the Clergy Discipline and Ecclesiastical Courts Bill. The bill, though introduced later than Lord Shaftesbury's, had been in the Archbishop's custody since 1843, which made the fact referred to by Lord Shaftesbury, that seventy-eight clauses were the same in both bills, the more notable. There was no necessity, however, for regarding the two measures as rivals. He allowed there were defects in the present procedure, which was needlessly complex; but he did not feel so sanguine as the Earl that either bill would produce all the anticipated benefits, and it was above all desirable to remember the vast importance of the matters litigated in Ecclesiastical Courts. He adverted to the distinctions between the two bills. He defended his own for not dealing with the existing registries or empowering the laity to originate suits. But the points of resemblance between the bills—*i. e.*, the abolition of the preliminary inquiry and the providing for the making of rules and orders—were, at all events, more important than the differences. Both bills might very conveniently be referred to a select committee.

Lord GRANVILLE, on the part of the Government, agreed that it would be advantageous to refer both these bills to a select committee—a course which was, however, he thought, not generally desirable.

Lord CARNARVON would have preferred a previous inquiry into the actual state of the law under the operation of the Clergy Discipline Act of 1840. At any rate, the proposed provision in Lord Shaftesbury's bill, empowering three householders to initiate proceedings, opened the way to fatal agitations in a diocese, and was very unfair to the clergy. A discretion ought certainly to be reserved to the bishop. Simplifying the procedure in the mode designed by that bill might, he feared, mean merely multiplying litigation. He also objected entirely to Lord Shaftesbury's proposed application of the jury system to ecclesiastical trials. Special religious prejudices would be sure to be represented on the juries. It must be understood that if the bills were sent to a select committee the House was not pledged to their principle.

Lord HANBURY pointed out differences between the recommendation of the Commission which had reported on the subject and Lord Shaftesbury's provision for allowing three householders to originate a prosecution.

Lord CAHILL criticised the financial machinery of Lord Shaftesbury's bill. The proposed sources of income were in themselves transitory. He concurred also with Lord Carnarvon in being wholly adverse to the introduction of the so-called jury system in the consideration of such subtle and difficult matters, but he could not agree with him in recommending a preliminary inquiry into the working of the Clergy Discipline Act. If they once embarked in such an investigation legislation would be hopeless.

Lord SHAFTESBURY replied in defence of his bill, but he would not oppose the reference to a select committee.

The two bills were then read a second time, and referred to a select committee.

Their Lordships adjourned at a quarter to eight.

On Friday, in answer to a question by Lord Cowper, Lord DE GREY stated that information had been received from the British Consul at Buffalo of an outbreak of a malady called hog cholera among the pigs in that district.

PAUPERISM AND EMIGRATION.

Lord HOUGHTON called the attention of the House to the question of emigration in relation to the present state of pauperism. He referred to the admitted increase of pauperism, and to the means which emigration offered for its alleviation. The colonies would not perhaps receive pauper emigrants as gratefully as they would skilled labourers; but they appeared now disinclined to bear their share in the expense of the transport of labour, and must therefore be content with an inferior kind. Even an inferior kind would doubtless be welcome, since labour was as necessary now as formerly to the development both of Australia and of British North America. It was, besides, by no means

certain that, under favourable conditions, pauper emigrants would continue in this lower grade. But the practical difficulty remained, how to provide means for conveying these paupers to those places where their labour would be remunerative. One way was to empower the Poor Law Guardians to raise the necessary resources by a rate, with a Government guarantee, and he was of opinion that it would not be opposed to the true principles of the most economical of Governments in such a cause to supplement local out of the Imperial resources. In return for such aid conditions might be imposed on the Poor Law Guardians with respect to the individuals to be selected as emigrants, and on the colonies as to providing properly for their employment on arrival. The former body would, he anticipated, be the harder to deal with, and he acknowledged also that some stimulus might be necessary in order to induce those who were useless here, but might be very useful elsewhere, to accept the boon of emigration. If there remained any difficulty about the question, it might be removed by a Royal Commission; but he hoped that the issue of such a Commission would not be accepted by the Government as a reason for not taking immediate steps.

Lord GRANVILLE quite agreed as to the urgency of the question. But he doubted the expediency of a Royal Commission, and he was particularly opposed to any Imperial addition being made to local resources. That Imperial aid was not indispensable, was demonstrated by the enormous amount of Irish emigration which had been provided for by private means, and any such private efforts would be certainly put an end to by Imperial aid. The general question was, however, before the Government, and the President of the Poor Law Board had at present under his consideration measures, to which Lord Granville referred, for an improvement in the existing regulations for promoting emigration. But he warned the House against anticipating too great results from anything the Government could do in this direction. The class which it would be of the most benefit to this country to induce to emigrate either would not emigrate, or was not acceptable in the colonies.

Lord OVERSTONE thought the true remedy was in a wise administration of the Poor Law. He denied that there existed any necessity for resorting to extraordinary measures with respect to what, if left alone, would find a natural remedy. The wealthiest country in the world, the capital in which had immensely increased during the last three years, must surely have resources for the employment of its able-bodied population.

Lord GARY concurred with Lord Overstone in disputing altogether the assumed fact that England was now labouring under over-population in the sense of there being more able-bodied men than there was capital to employ. Local congestion there might be, but labour was not redundant as a rule. He showed, on the contrary, that wages were rising and the demand for labour increasing. He regretted to hear that there was an intention on the part of the Government to empower the Central Board to use the funds at its command for emigration purposes.

Lord CARNARVON agreed with Lord Grey and Lord Granville in deprecating the measures suggested by Lord Houghton. He denied the latter's assertion that there was any great demand for labour in the Australian colonies. He showed by reference to Victoria that they were extremely sensitive to any surplus of labour; and he was especially sure that they would not be satisfied with inferior labour. He hoped the Government would not promote an artificial movement which they would find themselves totally unable to control.

After a few words from Lord REDFERN as to the ill effects of union rates in increasing pauperism,

Lord HOUGHTON replied. He expressed a doubt relative to Lord Overstone's declaration as to the vast increase of capital during the past three years, and he reasserted, against Lord Carnarvon, the greatness of the demand for labour in Australia.

Some bills having been forwarded a stage, their Lordships adjourned at twenty-five minutes past seven o'clock.

On Monday, Lord REDFERN asked the Government if they intended to propose any alteration in the Coronation Oath, or any legislation in relation thereto. The noble lord stated as the reason for his question, that in his opinion it was incumbent on the Government to show that the terms of the Irish Church Bill were not affected by the terms of the oath. Earl GRANVILLE, having twitted the noble lord with having for the third time endeavoured to raise a discussion on the subject of the Irish Church, said it was the opinion of the Government that her Majesty took the oath in an executive and not in a legislative capacity; and then went on to contend with regard to the constitutional question, that it was a monstrous doctrine to maintain that under any circumstances, where a sovereign had entered into a divine compact at the will of her people, she should be placed in a position of inability to yield to her people's wishes when they desired by proper declarations and votes of both Houses of Parliament to depart from that compact. The Government did not intend to make any proposals of the kind contemplated by the question of the noble lord.

Leave was given to the Duke of Argyll to introduce a bill to alter the tenure by which the members of the Council of India hold their offices. Their Lordships adjourned about eight o'clock.

HOUSE OF COMMONS.

On Wednesday, at the day sitting, Mr. BAILEY moved the second reading of the Label Bill, the opposition having been withdrawn. The CHAN-

CHIEF of the EXCHEQUER suggested amendments, which Mr. Baines accepted, and the motion was agreed to.

Mr. AYTOUN called attention to a proclamation issued by the Mayor of Fynemouth, warning the inhabitants that if they attended a lecture to be given by Murphy, and paid for admission, they would be liable to a penalty. Mr. BRUCE replied that his worship was acting under the authority of the Home Office.

Mr. RUSSELL GURNEY moved the second reading of the Married Women's Property Bill. He explained its provisions, and supported it in a speech of great earnestness. Mr. JESSEL seconded the motion. Mr. LOPES moved that the bill be read a second time that day six months. He pointed out that the bill, while securing the wife's property, left the husband with all his present responsibility for her debts and maintenance, and contended that if the husband was to be relieved of the control of the family property, he ought to be relieved of his responsibility. Mr. STAVELEY HILL suggested that the bill should be referred to a select committee, and after some discussion the course was agreed to, the amendment being withdrawn.

The consideration of the Sunday Trading Bill occupied the remainder of the sitting, and the debate was not concluded when the House adjourned.

On Thursday there was a very crowded House, and at the suggestion of Mr. GLADSTONE, members who had motions on the paper agreed to withdraw or postpone them.

THE IRISH CHURCH BILL.

Mr. AYTOUN, on rising to move his instruction to the committee, directing it to provide for the dissolution of the College of Maynooth, was informed by the SPEAKER that it was not in order, inasmuch as the committee could do this without an instruction. Mr. Aytoun therefore gave way to

Mr. NEWDEGATE, who, loudly cheered by his friends around him, proceeded to move his amendment, that the bill be committed that day six months. By way of apology, he urged that he interposed at this stage not in his individual capacity, but in the discharge of a duty to his constituents, who conscientiously believed that the overthrow of the Protestant Church would lead inevitably to the establishment of the Roman Catholic Church in Ireland. He did it, too, in vindication of the rights of the minority, though he hinted that the minority was only so in appearance, so many members of the Liberal party having been forced to support the bill by an excessive strain of party obligations. His chief reason for opposing the bill was that it would impair the supremacy of the Crown and the law in Ireland, of which the Established Church was the symbol. The demand for its destruction came not from the people of Ireland, but from the Court of Rome, and it was part of an organised scheme for the subjugation of Protestantism in England.

He condemned the bill because we wanted no more representatives of despotism in this House. ("Hear," and laughter.) Already the Roman Catholic members were to be seen day by day in the lobbies of this House with Dr. Manning, the most insinuating of tyrants. (Laughter.) He had known Dr. Manning from his boyhood, and Dr. Manning once did him the honour of desiring to be introduced to him in the tea-room of this House, but he thanked Dr. Manning, and said he so much disapproved what Dr. Manning was doing that he had rather not. ("Hear," and laughter.) Why did he say that? Because of a sermon, which in 1859 or 1860 Dr. Manning preached, in which the object of the Roman Catholics was proclaimed to be the subjugation of this country. What member of this House would have expected, six years ago, to see the majority here obey the behests of Rome by seeking the disestablishment of the Protestant Church in Ireland according to directions transmitted to Cardinal Cullen straight from Rome? (Laughter.)

On this favourite theme Mr. Newdegate dilated, to a House which listened, with no sign of impatience, for a considerable time, in all his usual earnestness and solemnity of tone. If the Government, he said, were influenced by fear—in imperilling the supremacy of the Crown in Ireland, and acting with gross injustice to a most loyal portion of the people, all he could say was that no one could argue with them; for fear was a helpless yielding of humanity; but he felt it his duty to propose the rejection of the bill.

Colonel STUART KNOX seconded the amendment, and declared the intention of himself and friends to raise again the standard of their ancestors, and cry, "No surrender."

Mr. AYTOUN followed with an explanation of the motives which had led to the framing of his "instruction." Though he supported the bill generally, he strongly disapproved the mode in which Maynooth was to be favoured. While the clergy of the Established Church and the recipients of the *Regium Donum* were dealt with individually, and were compensated only for their personal interests, a capital sum was handed over to Maynooth without any conditions as to its disposal. Had all been dealt with on the same principle, he calculated that 84,000*l.* would have compensated the life interests of the professors, and 80,000*l.* the educational interest of the students; so that the bill gave an endowment to Maynooth of 200,000*l.* in excess of its just due. He had an insuperable objection to thus endowing an institution which he argued had produced much mischief in Ireland. It was in direct contradiction, too, to the policy of levelling down on which the Liberal

party went to the country, and to the express words of the fourth resolution. Mr. Aytoun went on at some length to state his objections to the aggrandisement of the Irish priesthood; but it was now about the hour of dinner, and the impatience of the House was so loudly manifested that much of his speech was inaudible. The clamour went on increasing, especially from a large knot congregated below the bar, provoking an appeal to the Speaker from one member of the Opposition, and a motion to adjourn the debate from another, until at last the SPEAKER interposed to call the offenders to order, and directed the Sergeant-at-Arms to clear the bar, expressing his opinion that at so early an hour such impatience was uncalled for. Silence being restored,

Mr. HOIR (one of the members for Lancashire), in an effective maiden speech, examined in detail the arguments of the principal supporters of the bill—concluding that there was nothing to be said for it but the old *Sic volo, sic jubeo*. Logically, he showed, these arguments must lead to the dissolution of the Union. The bill, he contended, would give an impetus to Romanism—it would increase the Irish difficulty by irritating the Protestants without conciliating the Catholics, and it would recoil on the English Church, on the Throne, and on the tenure of property.

The debate was continued in the same one-sided strain by Mr. P. WYNDHAM, who condemned the Maynooth clauses. Mr. LEFROY vindicated the consistency of assisting to amend the bill in committee and opposing the third reading. He wished, as representing the University of Dublin, to express his dissent from the opinions which his right hon. and learned colleague had enunciated on a subject of what was termed "levelling up." Although he and his friends might endeavour in committee to improve the details of the bill, they were as strongly opposed as they ever had been to the principles upon which it was based. But, in the event of the majority carrying the measure into committee, he thought he should be acting the part of a bad friend to the clergy and laity of the Church of Ireland if he did not endeavour to improve as far as possible the details of the bill. (Hear, hear.)

Mr. WHALLEY, who rose amid cries of "Oh, oh!" asserted that there was not in the House any member more anxious than he to hasten the settlement of this question. In spite of the taunts of the hon. member for North Warwickshire, he would venture to express his thanks to the Prime Minister for having brought the measure forward. He believed that no fewer than seventeen seats had been won by the Opposition in consequence of a person of unhappy reputation named Murphy having raised the Protestant standard in the county of Lancaster. (Laughter.) Now, he had been to a certain extent associated with this individual, and he would confess that he was at the present time endeavouring to get a dozen Mr. Murphys to go about the country raising the Protestant standard when this question was got rid of. (Much laughter.) He urged the Premier to reconsider those clauses of the bill which referred to the appropriation of the funds, so that Maynooth might not get a share tantamount to a perpetual endowment.

Mr. CHARLEY said it appeared that the hon. member for Peterborough had become reconciled to Rome across the prostrate form of the Church of England, and he congratulated the Church of Rome on the accession of a new convert. (A laugh.) They were told that this question had been amply discussed. It would take years to discuss it amply, and they were now only at the beginning of the discussion. ("Oh, oh!") He did not wish to say anything disrespectful of the Prime Minister, but to what did he owe the office? To the united bigotry of England, Ireland and Scotland. (Oh, oh!) To the bigotry of the English Liberationists against the Established Church, to the bigotry of the Scotch Presbyterians against prelacy, and to the bigotry of the Irish Roman Catholics against Protestantism.

Mr. SCOURFIELD and Mr. VERNER also opposed the bill; and Mr. DEASE was the first and only member who argued on the other side.

Lord SANDON's reason for opposing the bill was the prejudice to the freedom of speech and opinion which must follow the destruction of Protestant institutions. That it would have both these results he showed by numerous extracts from the declarations of Cardinal Cullen and Dr. Manning, and from recent Papal Allocutions. The bill sprang from a mistaken idea that the Ultramontanes were the only party in the Church of Rome, and it was a return to the old erroneous policy of endeavouring to govern a people through their priests.

Sir H. BRUCE animadverted on the silence which had prevailed on the Ministerialist benches—at least, so far as argument went, for he acknowledged that they had been eloquent in cries which reminded him of old Vauxhall on a firework night. He went on to denounce the bill as an act of profligacy, but by this time (10:30) the gentlemen who had been routed from the bar had returned and taken up seats under the gallery, whence they kept up an unflagging chorus of "Divide, divide," "Oh, oh!" and less Parliamentary cries, through which Sir Hervey struggled to the end of his speech.

Mr. C. RAIKES, who was listened to much more patiently, denied that the bill, though it might disendow, would disestablish the Irish Church. It might dissociate Church and State, but it would not abolish the supremacy of the Crown, which depended on the Act of Supremacy and the 37th Article. Was it, therefore, worth while to despoil the Irish Church for so slight a result? Lord HENRY SCOTT followed on the same side.

Mr. GLADSTONE defended the course taken by the Ministerialists, which he pointed out was justified by the silence of the Opposition leaders. In reply to Mr. Aytoun, he assured him that his apprehensions

with regard to a money gift of 200,000*l.* to the trustees of the College of Maynooth were groundless, as the Royal College would get no more nor less than it was legally and equitably entitled to. If, as had been asserted so often in the debate, the Irish Catholic clergy were a great power in the country, he asked whether that fact was not to be traced to a long continuance of a penal and restrictive system, and to the slow and imperfect relaxations by which, step by step, Parliament had been driven. That clerical influence, if it existed, was a marked justification for the policy of the Government. He denied that the portion of the bill relating to Maynooth had been settled by the Government in conference with the heads of the Roman Catholic Church in Ireland, and he assured Mr. Whalley (whose mind appeared to have been uneasy on the subject) that the first intimation which those persons had received of the intentions of the Government was when he explained to the House the provisions of the bill. The lesson he (Mr. Gladstone) drew from the debate was that the majority of numbers did not fully represent the actual preponderance of opinion for the bill; for, while its supporters were unanimous as to their aims and objects, no two speakers on the other side were agreed as to the mode in which they would deal with the Church. He did not deny that there was union of sentiment up to this point—a union of sentiment which led gentlemen, and which, no doubt, justified them in crying "No!" when the other side cried "Aye!" on the subject of the bill. But with that monosyllable the union terminated. ("Hear, hear," and "No, no!" from the Opposition.) He did not ask the hon. member to accept that proposition on the strength of his assertion. He had been that night challenged by Mr. Greene to lay his hand on his heart and declare that he had taken a share in the introduction of the measure on its own merits and not from party considerations. Well, he should have every disposition to accept the challenge of the hon. member, and to perform the operation he referred to, except for the sad conviction that even if he went through it in the most unexceptionable manner he should fail in producing the slightest effect upon his stubborn incredulity. (Laughter.) Referring next to a remark of Lord Sandon, that the measure would be a heavy blow and great discouragement to the Protestant religion, the right hon. gentleman observed that his own opinion was directly at variance with any such conclusion.

The noble lord thinks that he proves it by showing that the measure has the support of Roman Catholics. ("Hear, hear," from the Opposition.) Well, Sir, is it by a Roman Catholic majority that this measure has been carried? The Roman Catholic, I am thankful to say, in the enjoyment of equal rights, gives his vote on the same footing of full freedom as every other member of this House. But if every Roman Catholic member chose of his own free will to walk out of the House, what influence would it have on the division? The voice of England ("No"), the voice of Scotland (cheers), the voice of Ireland, have all, separately and distinctly, as well as jointly, been given, and given conclusively, in support of this measure. The hon. gentleman the member for Armagh, said he wished to consider the measure in its bearing on the Act of Union. But then he found a difficulty, that, inasmuch as this Parliament was not in the position of the Parliaments by which the basis of the Act of Union was laid, he required, as a preliminary to our considering the bearing of the measure on the Act of Union, that we should re-establish the two Parliaments which existed before the Act of Union. Sir, that is a most ingenious method on the part of the hon. gentleman. I am quite sure it was not by one of those incantations of language into which he or anybody else might be betrayed that he imposed an impossible condition to a demand which he thought himself justified in making. But our answer is this:—We are perfectly satisfied, so far as Ireland is concerned, with the conclusive answer which she gave at the election to the appeal which was then made to her, and with the large majority of her representatives which she sent here to support the policy of her Majesty's Government with respect for the Church Establishment. (Cheers.)

Mr. Newdegate contended that the bill was demanded by the Pope. (Cheers.)

What astonishes me is this, that the hon. gentleman, with his sound Protestantism, should recognise the demand of the Pope as an adequate and sufficient reason—"Oh!" (laughter, and cheers); or that he should have the credulity to suppose that the majority of his countrymen were ready to recognise such a demand. Whether that demand will be made, I do not presume to say. The hon. member, I dare say, is much better informed of the intentions of the Pope than I am. (Laughter.) He has evidently acquired a familiarity with the probable movements of that great personage, for he meets him at every turn. When we point out to him the Presbyterians of Scotland ardently desiring this measure, his answer is that he can see under the gown of John Knox nothing but the spectre of the Pope of Rome. (Laughter.) If we refer to the Nonconformists of England, that powerful body who certainly, as far as I can understand, will not consent to take a second place as compared with any other portion of the community or of the Christian world in claiming the honours of Protestantism, still the hon. member cannot dislodge from his mind this extraordinary phantom, or free himself from the delusion that the whole agency, again, and the convictions of the Nonconformists, are to be referred to the secret and subtle influence of the Pope. (Laughter.) Now, is it not pardonable in us if we decline to enter into detailed argumentation upon such wild chimeras as these? (Cheers.) And am I not justified in offering one general reply to the hon. gentleman in a few pithy words which occurred towards the close of his speech, where he said, "No man can argue with fears." The fears of the hon. gentleman are so wakeful and so subtle that I think they would fairly elude any grasp that one might endeavour to lay on them. (Cheers.)

Mr. Gladstone replied somewhat fully to Mr. Charley's argument that the Throne rested on Protestant ascendancy. The Protestant profession of

the Sovereign was not ascendancy in the sense obnoxious to Catholics, nor had they ever complained of it. The Protestant profession of the Sovereign or of the Heir Apparent did not imply that which they understood, and Ireland had experienced, under the name of Protestant ascendancy. (Hear, hear.) He disputed the doctrine of the hon. and learned gentleman in any form in which he could place it. He denied that it was true at that moment, or that it had been true at any period of our history. He went on to show that the most Protestant of Sovereigns, William III., had in his day contemplated a measure of religious equality not falling far short of this.

Do not (he concluded) let it be supposed by hon. gentlemen that we who stand here as the promoters of an unheard-of innovation, and that we are not prepared to travel back into the scenes of former days, and show that long generations ago there was the authority of the greatest and the wisest men for measures which in principle are associated with those which we now propose. (Hear, hear.) Sir, it is unnecessary for me to detain the House. I thought that in the debate which has occurred to-night, as a mark of due respect from the Government, some at least of the main points which have been referred to should be noticed; and I own I was not sorry to have an opportunity of pointing to that division of counsels declared to-night within the hearing of us all, which ought to operate as a lesson of prudence to hon. gentlemen who sit opposite, and which must undoubtedly operate as a lesson of encouragement to those who sit on this side of the House. (Loud cheers.)

Mr. DISRAELI (who on rising was received with cheers), though he had not expected so long a debate, was not surprised at it, seeing that only four nights had hitherto been devoted to discussing the principle of one of the most important measures ever submitted to Parliament. Neither did he think the evening wasted (and this sentiment was cheered both by Mr. Gladstone and Mr. Bright), for there had been made some of the best speeches he had ever heard. After animadverting on the unparliamentary and unseemly interruptions of the Ministerialists, he concluded by expressing a hope that after this division no further obstacle would be offered to going into committee.

The House then divided, with the following result:—

Yes	356
No	229

Majority 126

The announcement of the numbers was received with cheering.

The House then went into committee on the bill at 12.30, but the Chairman left the chair at once without making any progress.

The Newspaper Bill was read a second time, and Mr. Cardwell obtained leave to bring in a bill to amend the law relating to the Militia.

The House adjourned at a quarter to one o'clock.

On Friday, at the time of private business, there was a short debate on the Metropolitan Railway Bill. Mr. BURTON succeeded by a majority of eight (175 to 167) in carrying a clause repealing the exemption in the Act of last year, and compelling the company to provide smoking carriages in each train.

The first order of the day was supply, and on this Sir G. JENKINSON asked whether the Government would either undertake to legislate at once, or would grant a select committee to inquire into the unequal incidence of local taxation. This independent course gained for Sir G. Jenkinson the warm praise of Mr. NEWSCOMBE, who thought it very important that the Government should be made aware that there were subjects which the English people deemed more urgent than the Irish Church. He provoked much laughter from the Ministerialists by declaring that the Parliamentary minority represented the majority of the people of England, if not of the three Kingdoms. Mr. GLADSTONE's reply in substance was that legislation this year was impossible, and an inquiry by a select committee would be useless.

Mr. W. JOHNSTON moved for a select committee to inquire into the importance of maintaining Port Patrick Harbour in a satisfactory state. Although, however, Lord GARLICK ingeniously assured the House that the restoration of the "ferry" between Port Patrick and Donaghadee was "the day dream of his life," Mr. ARATON hardened his heart against this appeal, and upon his refusal to grant the committee, the motion was withdrawn.

THE IRISH CHURCH BILL.

At seven o'clock, the House got into committee on the Irish Church Bill. Clause 1 was agreed to without remark, and

Mr. DISRAELI then rose to move the first of his string of amendments—the omission of Clause 2, which dissolves the legislative union between the Churches of England and Ireland. His desire, he explained, was to retain the identity of doctrine, worship, discipline, and government between the two Churches provided for by the 6th Article of Union, and this—an object to which no one could except—would not prevent the accomplishment of the disestablishment and disendowment contemplated by the bill. These spiritual privileges—which other religions could not grudge the Irish Protestants—could only be secured them by the supremacy of the Crown, which the bill proposed to destroy, thus unnecessarily severing the tie between religion and the Crown. Unless the clause were struck out, Mr. Disraeli argued, the religious equality aimed at would not be gained. For so long as the Pope remained at Rome the Roman Catholic Church would be an Established Church not only in Ireland, but

wherever it existed; and to be fair between both, the Episcopalians ought to have the same advantage of having a Supreme Head.

Cardinal Cullen is not the creation of the voluntary principle; the powerful hierarchy that pervades Ireland is not the creation of the voluntary principle; the disciplined orders of the organised clergy of the Roman Catholic Church in Ireland are not the creation of the voluntary principle—they are the creation of the supreme will of a Sovereign Pontiff. (Cheers.) They are entirely independent of the voluntary principle. (Cheers.) If you want to establish ecclesiastical equality, if you want to put the Roman Catholic Church of Ireland and the Protestant Episcopal Church of Ireland on the same footing of advantage, why is the Protestant Episcopal Church of Ireland to be deprived of the great advantage of having a supreme head as well as the Roman Catholic Church? I put the case with confidence to the consciences of every candid Roman Catholic member in this House. (A laugh.) Who may not appeal with confidence to the candid conscience of members on either side of the House? I, for one, have some faith in the candid conscience even of those who are my opponents, when they are called upon to decide great questions like the present. (Cheers.) I ask those hon. members who profess the Roman Catholic religion why they should refuse to their fellow countrymen the great and undoubted advantages which they admit they derive from their Church being established under the supreme will of a Sovereign Pontiff.

The ATTORNEY-GENERAL opposed the amendment, which he said only raised a question already settled. Assuming disestablishment and disendowment to be conceded, this clause was absolutely necessary. The union was between two Established Churches, and if one were disestablished the union must at once be dissolved by implication at least, so that it might as well be expressed. If a Church were disestablished, the right of the State to control it ceased at once. Sir Robert protested emphatically against Mr. Disraeli's notions of the "Royal Supremacy" and "Establishments." The first meant that the Queen was supreme in all her courts, and it would remain untouched by this bill, the only difference would be that ecclesiastical causes would be tried in civil courts.

Establishments meant established by law, which he denied the Roman Catholic Church to be.

Dr. BALL, on the other hand, asserted that the Royal Supremacy meant that the Crown was the head of the Church, and paramount in all ecclesiastical causes. The retention of the Royal Supremacy was necessary to prevent the Church of the future throwing aside the Prayer-book or the Articles, or even Bishops, and if the Protestants desired to place themselves under this restriction, and under a supreme head, what disadvantage would it be to other religions? Dr. Ball went on to criticise other clauses of the bill bearing on this point, insisting that no sufficient means were provided for enforcing obligations of doctrine, discipline, and ordinances, except a matter of property happened to be involved. He even doubted whether bishops could be appointed under the bill, but he was certain that no synod could be held without the consent of the Crown. The bill, he asserted, differed entirely from the measures passed in the United States, Australia, and Canada, for securing religious equality.

Sir R. PALMER joined with the Attorney-General in protesting against the ideas of the royal supremacy broached on the other side. There was nothing mystical or transcendental about this essential doctrine of the realm. It was not a mere ecclesiastical privilege, but it meant the independence of this kingdom and the absolute supremacy of the temporal government. The Queen was supreme in Scotland, though she had few or no ecclesiastical privileges there, and she was just as supreme over Roman Catholics and Dissenters as Protestants.

In point of fact, it is the law which is supreme. The law will be exercised in a different manner, but it will remain, do what you will. (Hear, hear.) I deprecate as much as the right hon. gentleman the total disendowment of the Irish Church, but the right hon. gentleman seems to think it would be a good thing, in the event of the Church being entirely stripped of its property, that it should remain subject to all its disabilities and be unable to manage its affairs for itself. Now, I think that, if you wish to destroy the Church for all purposes, spiritual and temporal, you could not suggest a better scheme than to say it must depend on the Queen and on the legislation of this House—for the Queen can do nothing without the legislation of this House—(Hear, hear)—whether the Church shall adapt its machinery to its altered circumstances or not. With regard to the doctrine, discipline, and general principles of the Church as a spiritual body, I desire as much as the right hon. gentleman to abide by that doctrine and discipline and those principles. But if, as I believe, the right hon. gentleman had good authority for saying that that was the mind and will of the Church in Ireland, as soon as over this bill passes the opportunity will be given to the members of that Church, both clergy and laity, to meet together and to declare that to be their mind and will. (Cheers.) And if they make such a declaration, it will henceforth become the law of the community, and it need not be made alterable by any future Act, unless it be their will and pleasure that it should be so. But one thing would certainly result from the proposal made on the other side. The disestablished Church would be unable to get the benefit of the assistance of the laity in its councils, because by the present constitution the laity cannot be introduced in any shape or way whatever into its councils, and without the alteration of that constitution they could not be introduced. The real truth, it seems to me, is this:—We shall in substance, if we pass this bill, alter the Act of Union. We must say so if we do it, and I confess it was the last thing I ever expected to hear from the opponents of the bill that by reserving all the control over the members of the Protestant Episcopal Church in Ireland, while you take away all their political privileges and their property, you will enable yourselves to say, "We still maintain the United Church of England and Ireland intact according to the true intent and meaning of the 6th Article of the Act of Union." (Loud cheers.)

Mr. WALFORD denied that the royal supremacy had so limited a meaning. It had a double attitude—one denying all foreign jurisdiction, the other asserting that no ecclesiastical law should be passed and no ecclesiastical jurisdiction exercised without the authority of the Crown.

Mr. SULLIVAN, the Attorney-General for Ireland, threw himself into the discussion with characteristic impetuosity; but the only success which attended a sharp attack upon Dr. Ball was the complete identification of that right hon. and learned gentleman with the policy of his leader by his reply to an assertion that he had not given notice of an amendment upon a particular clause—that he had an amendment upon the paper, but that it stood in the name of Mr. Disraeli.

Mr. GRAVES was the first to divert the discussion from the legal train, though he remarked on the point that the refusal to permit the Irish Convocation to meet proved the reality of the supremacy. He urged the committee to consider what Ireland would become without a State Church. The Irish were characterised in an especial manner by natural piety, yet theirs was the country which had been chosen to make the experiment of a State without a religion. He firmly believed that when the heat of this struggle was passed, Ireland, smarting under the charge that she alone was godless—"Oh," and cheers—and she alone was without that which gave dignity to a nation, would demand national equality in the shape of the disestablishment of the Church in England. He did not envy the statesman who would have to cope with that demand, nor did he envy the present Prime Minister the bitter reproaches that would be cast upon him through the length and breadth of the land when the proceedings of to-day were being reviewed. ("Oh," and "Hear, hear.")

Mr. PIR supported the clause, which would give the Church the power of managing her own affairs. Mr. BENTINCK's motive for supporting the amendment was a conviction that an Establishment was the best protection for religious liberty.

The debate was continued in a House of which the impatience culminated rapidly, and was even more noisily manifested than on Thursday night as midnight approached. On the one side, Mr. CROSS, Mr. GREENE, Mr. A. EGERTON, Colonel BARTLETT, and Mr. S. HILL opposed the clause as embodying the obnoxious policy of disestablishment; while Mr. MONK, Mr. CANDLISH, Mr. SYMAN, and Mr. WHALLEY supported it as the keystone of the bill. The latter said he was a member of the Protestant Church, and believed in its creed so far as he understood it. (Laughter.) He for one repudiated any State assistance by way of endowment for the Church to which he belonged.

Mr. GLADSTONE criticised the transcendental character of Mr. Disraeli's notions of an Establishment, and plunged again into the "supremacy" controversy, repeating once more that it would not be affected by the bill. Replying to the arguments urged for the amendment, he denied that it was compatible with the scope of the bill, and he maintained that though the Irish Church might retain identity of doctrine and worship with the English Church, it had no right when disestablished to have that identity secured by law. For the deepest characteristic of an Establishment was that its laws were the laws of the land. He objected to the amendment, because it struck at the groundwork of the bill, and was supported on two grounds which are diametrically opposed to one another. The one was that the rejection of the clause was on all points compatible with the attainment of the main object of the bill—namely, the disestablishment and disendowment of the Irish Church. That was the statement of the right hon. gentleman, but the great bulk of his supporters had proceeded on the opposite assumption that in this clause was involved by far the greater part of the vitality of the bill, and they had accordingly exhorted those among whom they sat to oppose the clause in order to testify their opposition to the measure itself. (Hear.) He opposed the amendment because, as far as he had been able to ascertain, it was diametrically opposed to the feelings of Irish Churchmen, who desired, if this bill were to be passed, to have perfect freedom of action and organisation.

It is said by those who advocate it on the narrower ground that the members of the Irish Church have a right to the benefit of the Royal supremacy, and to the benefit of a doctrine, discipline, worship, and government uniform with those of the Church of England. My answer to that argument is a very plain one. They may have a right to that benefit, but they have no right to have it secured to them in the form of law. (Hear, hear.) The distinctions between an Established and an unestablished Church are many. Several of them have been referred to to-night, but the most profound and comprehensive of them all is this—that a Church is an Established Church whose laws are the laws of the land. (Hear.) The demand which is made by the right hon. gentleman the member for Bucks, and the modest form of words in which he has clothed it, amounts to no more nor less than that the laws of the land shall continue to be the laws of the Church in Ireland. That means that this disestablished Church is to have laws by which its members are to be governed, placed on a footing wholly and radically different from that on which rest the laws of every other religious body, because, while the rules of the other bodies are to be enforced simply by contract, the rules and associations of the disestablished Church are to rest upon statutory and Parliamentary authority. Now, it is plain the scope of this amendment, narrow it as you may, strikes at the very groundwork of the bill. But I entertain to it another objection. I object to it from the standing ground of the framers of the measure, who intend to strip the Church in Ireland of its political and natural privileges. I must presume to object to it also from the standing ground of the members of the Church itself. I want to know by what title it is that the right hon. and learned gentleman the member for

the University of Dublin or the right hon. gentleman who sits near him calls upon us to deny to a body which we are going to disestablish and disendow that freedom which is essential and inherent according to the notions now recognised in this country of every body of Christians asking no aid from the State. (Hear.) What authority has the right hon. and learned gentleman to tell us that that which he proposes is desired by members of the Church itself. (Dr. Ball was understood to say that he had no authority.) I am glad to have obtained that avowal.

He appealed to those who had voted for the second reading of the bill and for going into committee, to resist this attempt to render fruitless their previous labours.

Mr. DISRAELI, in his reply, repeated that his only motive was to retain for the Protestant Episcopal Church the benefit of the Sovereign's supremacy, and that this could be done without impeding the general policy of the bill. He reiterated and vindicated his conception of the royal supremacy and establishments, accounting for Sir Roundell Palmer's views on the point by his well-known opinions that the Church ought to be supreme, not the Crown. He denounced the bill as the most pernicious measure which had during his time been introduced into Parliament, spoke of the destruction and robbery of the Church, and roused the enthusiasm of his followers by a declaration that he could not believe that anything would ever occur so fatal to the country as that the policy of the Government towards the Irish Church should be carried into action. He concluded by saying:—

We know to-night what the right hon. gentleman is aiming at. What is his real defence of his policy? what is his real answer to my proposition to leave out this clause of his bill? He says he will not do it, because it secures that freedom which is the prerogative of every body of Christians in this country. But if that be the case, why is your policy not more comprehensive? (Hear, hear.) You are so learned in the statutes of Scotland. Why do you not come forward and secure that freedom which is the prerogative of every body of Christians in this country to that body of Christians, the minority of the Scottish people who don't enjoy it? (Hear, hear.) Why does the right hon. gentleman who to-night has announced this policy, which he never announced so distinctly before—(Hear, hear)—a policy which is to secure the freedom which is the prerogative of every body of Christians in the country—why does he not extend it to the people of England? (Cheers.) Sir, a prudent statesman might say, "Whatever may be my ulterior designs, you have no right to judge me except by the public propositions that I have made—you have no right to impute to me a future policy which is on your part a rash and unfounded inference from my present propositions." That would be the position of a prudent statesman; but we have a frank statesman—(laughter)—who does not condescend to be prudent. (Cheers and counter cheers.) I say on the part of the Protestants of Ireland that, when we are told that a new policy is now to be inaugurated, when we have from the Prime Minister a definition of his new policy—viz., that it is to secure to all that freedom in religious matters which is the prerogative of every body of Christians in the country—the Protestants of Ireland have a right to say, "Carry your policy into effect completely, or at least postpone our fate till there is one verdict of general ruin and an entire dissolution of the bonds of society." (Loud cheers.)

Mr. GLADSTONE could not find it in his heart to weaken the effect of the animated peroration to which they had just listened.

But I am bound to tell the right hon. gentleman that I think he laboured under a delusion as to words used by me which was not shared with him by any other gentleman in the House ("Oh, oh" and cheers)—with reference to the freedom, the absolute freedom, or any freedom, which was the title or right or prerogative of "every body of Christians in the country." I said, "Of every body of Christians subsisting upon its own resources." (Hear, hear.) I, therefore, Sir, am greatly rejoiced to think that I may still, perhaps, be included in the right hon. gentleman's category of "prudent statesmen." (Cheers and laughter.)

The committee then divided, with the following result:—

For the clause	344
Against it	221
Majority	—123

The Chairman was ordered to report progress, and the House resumed.

On the motion of Mr. NOEL, a new writ was ordered to be issued for Brecon in the room of Mr. Howel Gwyn, unseated on petition.

The House adjourned at five minutes to one.

On Monday, in the House of Commons Mr. Sheridan's proposal to add a smoking clause to the Metropolitan District Railway Bill similar to that recently added to the Metropolitan Railway Bill, was defeated on a division by 198 to 167, or a majority of 31. Mr. BENTINCK gave notice of a motion relative to the practice of barring the windows and locking the doors of carriages, which prevailed on some of the railway lines.

IRISH CHURCH BILL.

About nine hours were spent in Committee on the Irish Church Bill. In Mr. Disraeli's absence, from illness, Mr. Hardy took charge of the amendments standing in his name. Clauses from 3 to 9 inclusive, which relate to the constitution and power of the Commission, were postponed, as well as Clause 10, prohibiting future appointments to any ecclesiastical benefice or office. The amendment on Clause 12—the disendowing clause—to postpone the transfer of Church property to the Commissioners from January, 1871, to January, 1872, was rejected by 301 to 194—majority 107. Another division took place on the clause itself, which was carried by 214 to 103—majority 111. To Clause 13, on Mr. Hardy's motion, an addition was made, preserving to the existing prelates and deans the titles and precedence they now enjoy. Mr. Hardy moved the omission of that

part of Clause 14—the compensation clause—which deducts the compensation to the curates from the income payable to the incumbent; he was supported by Sir Roundell Palmer. The amendment was negatived by a majority of 98—330 to 232. The further progress of the Committee was then adjourned.

The second reading of the Habitual Criminals Bill was postponed till the 31st of May, the first Monday after the Whitsun holidays. After some other business, the House adjourned at half-past one o'clock.

Literature.

EWALD'S "HISTORY OF ISRAEL."

It is not creditable to English literature that the works of the most accomplished Biblical critic of the time should be so little known among us, and so inaccessible to all save those who are familiar with German. In Ewald there is that rare combination of immense erudition and profound spiritual insight which effloresces in a faculty of divination. True, Ewald, in his use of this rare faculty, is at times wilful and capricious, as self-conscious genius is apt to be; but no one can read him worthily without feeling that he is in the presence of a master, without deriving from him a spiritual impulse or inspiration such as only genius can impart. Men of genius are not so common in the field of Biblical criticism that we can afford to overlook any one of them, or put from us the gifts he brings. With peculiar pleasure, therefore, we welcome certain signs which indicate the probable transit of Ewald into our English sky. Some years since, indeed, we believe an early edition of his "Life of Christ" was rendered into our language; but the book is surely scarce: we at least have never been able to lay hands upon it. Now, however, the growing demand for his works, or rather the growing desire for acquaintance with them, begins to meet response. Messrs. Deighton, Bell, and Co., promise us a translation of part of his "Commentary on Isaiah," and in the book before us Messrs. Longmans give us a fragment of his "History of Israel." Is it altogether beyond hope that some English publisher may yet supply us with a translation of at least all his leading works on Biblical exposition and criticism? Such a venture could hardly fail to prove profitable, even in the publishers' sense of that word, at a time when Biblical studies are becoming more popular than ever.

It was hardly judicious, we think, to select the "History of Israel" as the work by which to introduce Ewald to English readers. It is, in parts, sure to shock not their prejudices alone, but their deepest convictions. Ewald is never more wilful and capricious, never more dogmatic and self-asserting, than when dealing with the "Narrators" of the Pentateuch, and assigning this passage or that to authors, some of whom, we are verily persuaded, exist only in his own imagination. His whole handling of the Pentateuch, indeed, and especially of the Book of Genesis, taxes our faith in his critical faculty and faculty of divination somewhat too sorely. Nothing, for instance, will persuade most English students to permit the patriarchs Abraham, Isaac, and Jacob to be resolved into shadowy representatives of national adventures and struggles, save the most irrefragable proofs. And Ewald's proofs, when he condescends to give them, appear to us by no means conclusive. It may be very natural for him to depend on the delicacy and infallibility of his critical organs; but we can hardly depend on them as he does. It may be, it is, well that we should acquaint ourselves with the conclusions to which his rare powers have conducted him; but we must be permitted to judge them for ourselves, to ask his reasons for them, to compare them with the conclusions of critics hardly inferior to himself. And Ewald, especially in this "History," and again especially in the earlier chapters of it, is a little too apt to play the Pope, and to show a superb self-confidence unbecoming even in the Pope until his personal infallibility has been decreed.

Readers must make allowance for a certain "Sir Oracle" tone in all Ewald's works. They would have learned to make it very readily had they been first presented with such works as his Commentaries on the poetical and prophetic books of Scripture; but we fear that those who derive their first impression of him from the earlier chapters of this "History of Israel" are only too likely to be offended by an author who speaks both as one having authority and as a scribe. We can only beseech them to read on.

* *The History of Israel to the Time of Samuel.* By HEINRICH EWALD. Translated from the German. Edited by RUSSELL MARTINEAU. London: Longman and Co.

As they get farther into the book they will find it full of help and instruction, though probably they will throughout find much which they cannot accept. We could wish that some other book of Ewald's had been placed in their hands before this: but from this they may get great store. Nothing can be finer, for instance, nor more happily display Ewald's admirable command of his vast resources, than his description of the aboriginal and pre-Israelite tribes of Palestine in Vol. I., or his analysis of the Mosaic law, or his account of the conquest and settlement of Palestine by the Israelites in Vol. II. The most obscure historical topics rise into light at his touch, and beneath his keen analysis the most involved and complicated moral problems or moral laws fall into clear scientific order. And, therefore, though we should have been glad had some other of his works, less likely to quicken opposition, been the first in the field, we cordially, for the second time, welcome this translation of part of his "History of Israel," and earnestly hope that Mr. Martineau will complete the task he has so well begun.

We have only to add, that in this second edition of the book, the history is carried on beyond the death of Moses to the judicature of Samuel; and that for the convenience of those who have the first edition, this new matter, entitled "Joshua and the Judges," is printed in a separate form.

RELIGIOUS REPUBLICS.*

SECOND NOTICE.

The second essay, on the "External Relations of Congregationalism," is by the Rev. Thomas Martin Herbert, M.A., minister of the Independent Church at Cheadle, near Manchester. He says:—

"It will be my endeavour, in this essay, to explain and justify the relations in which Congregationalists stand to other Christian Churches and Christian men. In their own churches a spiritual qualification is the condition of membership; and it is sometimes supposed that they must therefore regard persons outside their communities as destitute of that qualification."

The essayist adheres closely to the ground which he has thus, in his opening words, mapped out. It would be unreasonable to expect all the external relations of Congregationalism to be analysed and expounded within the compass of thirty pages. Had it come within the range which he prescribes for himself, Mr. Herbert would no doubt have shown how futile and unjust is the notion, that secular affairs become at once irreligious, as soon as they cease to bear the impress of some official ecclesiastical sanction. Splendid and imposing public demonstrations, whether paraded ostentatiously or not, are rarely in actual experience found to be favourable to the deep and calm convictions, the tenderness of conscience, the combined moral courage and humility, which underlie integrity and disinterestedness, and all the virtues which infuse into social life beauty and strength. There are, however, methods by which these principles do, according to their nature and the sources of their life, admit best of being nourished at their very root, and one such method is Congregationalism. Even the institutions and spiritual observances of Congregationalists, as they now exist, as they are tried with existing disadvantages, afford evidence which deserves to be weighed, that men who set very little value either on uniformity in modes of worship, or on vastness of organisation, may yet hope to maintain such external relations to their fellow townsmen, and to the life of the nation, as embody fairly the pure spirit and the holy law of the religion of Christ. Neither is there any necessary connection, as the writer well shows, between associations avowedly aiming to include only those who take the Christian life in earnest, and a temper of self-complacency and spiritual pride:—

"Connection with such a society is so far from producing in its members a self-satisfied feeling of superior sanctity and exemption from the necessity for spiritual vigilance, that it awakens solicitude—unless the Christian life of the Church has sunk to a deplorable ebb—lest the level of attainment should fall miserably below the level of profession, lest vows so lofty and comprehensive should be disastrously broken. Such, at least, is the feeling prevalent among young candidates for membership in Congregational churches, and to preserve and intensify this feeling among all the members is a prominent aim of their ministers. Allegiance to Christ is the very bond of their union, enthusiasm in His service the breath of their life."

Principally, however, the reasoning is directed to prove that Congregationalists do not stand aloof from the members of other religious communities, and also, and especially, that no wrong is done to those who, without asking to be received by them as members of their own community, join Congregationalists in the meetings in which they assemble for worship. Among the real causes of alienation and coldness which divide Christian people in England, an Estab-

* *See Essays on Congregationalism.* (Longman, Green, and Co.)

lished Church, with its inevitable consequences of assumed privilege and superiority, is indicated as one. The supposition that the rules of church-membership imply anything unsympathising or illiberal, is affirmed to arise from a misapprehension of their nature, or from ignorance of the way in which they work, or from both these causes.

"The Congregationalist Character" is the title of the third essay, which is by Mr. Edward Gilbert Herbert, LL.B., Barrister-at-Law. "My object is to describe as truthfully as I can the character of English Congregationalists." It is obvious that a theme like this, demands a great deal of insight and discriminative observation, to say nothing of a mastery of the finer shades of verbal distinction. Mr. Edward Herbert proves himself to be fully possessed of these endowments, while at the same time his essay derives an additional charm from the introduction here and there of matter which, without being irrelevant, is collateral, and affords occasion for other excellencies than those which we have named. For example, he appears to us to succeed very admirably in picturing in a few words to those who may never have witnessed it, the mode of celebrating the Lord's Supper pursued in most Congregational churches.

After sketching in succession the ideal type of Wesleyanism, and of the three religious sections into which the Established Church may be broadly divided, the essayist proceeds thus:—

"A type of man, different from all these, forms the Congregationalist ideal. Less fervid than the Wesleyan, but with religious feelings more equable; insisting upon doctrine like the Evangelical, but still with a love of intellectual freedom as real as that of the Broad-Church, though more restrained both by faith and prejudice; unlike the Ritualists in his disregard of the machinery of devotion, in his view of the simple and direct relations established between God and man, and in his appreciation of the best enjoyments of this world, and resembling them in impatience of any control of religious work by secular authority, the Congregationalist has many, both of the virtues and of the faults of other sects, but these qualities are cast in a distinctive mould of his own.

"In order to show the growth of this ideal, I must first describe what it was one or two generations ago, and then point out how that conception has been modified. I believe that this is the only way to see what it is now. Even where the conception is obsolete it is not wholly dead. What, then, is the Christian man, according to the ideal of the Congregationalist in the early part of this century?"

Our limited space will not allow of our quoting the description which follows, and which indeed occupies six pages, without being at all diffuse or too long. Both in it, and in proceeding to trace the Congregationalist character in its newer aspects, the essayist displays a great deal of skill and fineness of touch. If we do not find his success in limning his contemporaries, quite so satisfying as when he is writing more historically, this is inevitable from the nature of the case. The various ideals according to which human life around us is being moulded, are not only some of them barely beginning to shape themselves distinctly, rather than already "settled into form," but they never were at any earlier time so numerous. Even Congregationalism, it might with some confidence be alleged, must be studied, if we are to do it ample justice, under several forms of character, and not under any one. However on the whole identical in its principles, these are now regulating the lives of men who sometimes differ from each other exceedingly in the other interests and circumstances which influence them, and help to make them what they are. To some extent the contrasts which arise are due to various degrees of culture. In part they are due to that individuality which it is one of the glories of religious liberty to develop and ennoble rather than to suppress. Congregationalism is very often found in company with one class of characteristics in the North, and with another in the South. Or independently of local boundaries, there is the Congregationalist, for example, who puts out all his strength in protesting against religious organisations which he thinks founded in error, and in vindicating and supporting those which he thoroughly believes in, and who may or may not escape the risk of being a little too defiant and pugnacious. There is the Congregationalist who holds strongly to the persuasion that religion is concerned at least as much with what men are, as with what they do, and with conscientious thoughtfulness as with missionary aggression. Sometimes he falls into the error of being less solicitous than he ought to be, for the success of organised religious effort. Sometimes he avoids that error, and retains (to borrow a convenient phrase) a quite Hebraistic intensity of belief and of attachment to his fellow believers, while he gains something of Hellenic breadth in his moral aims, as well as in a wider intellectual horizon. It may be replied, that these are subdivisions of the subject which Mr. Edward Herbert has undertaken, rather than the subject itself, and the answer is just. Dealing as the

essay does, with the general tide of modern tendency rather than with its separate currents or waves, it both abounds in incidental thoughts of great value and beauty, and illustrates well this one point, that "the tendency of the present day is to soften whatever there was of 'Puritan rigour in the ancient type.'"

The fourth essay, on "Congregationalism and 'Aesthetics,'" is by the Rev. T. Harwood Pattison, minister of the Ryehill Baptist Church, Newcastle-on-Tyne. The subject admits of vivacity and humour, which are certainly not lacking, any more than thoughtful and clear argument. Mr. Pattison exceeds in one respect the promise conveyed in the title of his essay, and in another we could wish he had carried its fulfilment a step further. Simplicity of worship, may surely be vindicated on better grounds than that it is consistent with Nonconformity. Make the sphere of art as wide as you will, the hours reserved for supplication and praise, may be claimed as too sacred for her. During that brief period, we may reasonably wish to be occupied not only with what is high, but the highest, the supremely good rather than the beautiful, and by using the medium of communication which is, on the whole, most capable of being kept close to spiritual uses (which is language) to endeavour after a purely spiritual worship. Mr. Pattison has touched on this subject, but without expounding it as fully as he is evidently quite competent to do. On the other hand, when he speaks of human life in its broader and more generous aspects, "summed in all its powers," some of his best observations are by no means limited by considerations of a purely æsthetic kind.

The name of the writer of the fifth essay raises expectations which are not disappointed. Those who remember the new light, as well as the sense of relief, for which they were indebted to the Congregational Lecture on Religion and Geology, will be glad to know that the same strain is taken up where the revered author of that book left it, by a descendant of the third generation. Philip Henry Pye-Smith, M.D., B.A., begins in these words his essay on "Congregationalism and Science":—

"In estimating the relative advantages offered by different forms of Church polity, it is important to consider what attitude they encourage towards the inquiries and the results of science.

"This term is no doubt often used vaguely. But while the word 'philosophy' has of late years been more and more restricted to investigation in morals and metaphysics, 'science' is generally and perhaps usefully applied only to knowledge of those phenomena which can be apprehended by the senses, and in this meaning, the word will be here employed."

Part of the essay is occupied in pointing out how impossible it is to rest in any alternative between putting our neck under some usurping authority, which sets a limit to inquiry and lays a veto on every extension of the frontiers of knowledge, and a loyalty to truth at once fearless and comprehensive. It must be comprehensive enough to regard evidence which comes to us from the world within, as well as from the world without. It can afford to be fearless, for no new facts demonstrated, the proving of no presumed facts to be unsubstantial and unreal, need at all shake our faith in truths which rest on their own independent evidence, and which make it their claim literally to "commend themselves to every man's conscience in 'the sight of God.'"

After sketching the arguments which might be, and in fact are, employed in favour of submission to authority, Dr. Pye-Smith shows first, that even if the method of suppression were expedient and just, it has not at any time succeeded in accomplishing what it attempts, and that success is now more hopeless than ever. He proceeds then as follows:—

"But there is another aspect of religion which more especially affects its relations to science. If we put aside all the foreign additions which have made organised Christianity, whether Protestant or Catholic, what it now is, and judge it, like any other system, by the account given by its Founder and its first preachers, we find that it pretends to be much more than a good system of government. It claims to be true. Not only does it everywhere insist upon the spirit of honesty which is utterly opposed to concealment and to shifts of policy, but it professes to give a veracious and accurate account of subjects upon which truth, if attainable at all, is manifestly of the very highest importance. Christian morality would never have obtained the hold it has upon mankind were it not founded upon statements of facts supposed to be real. The Hebraism, to use Mr. Arnold's term, which insists upon doing rightly without caring to think truly, is neither Christian nor even Jewish; it is, in fact, only a form of that selfish love for practical results and safe conclusions which we have been taught to call Philistinism. Even the Jewish religion did not pretend to be a comfortable one, or a useful one, or a successful, but to be the only true one. And to ascertain truth, we must examine evidence by that excellent gift of God, our reason; so that we may well say with Luther, 'What is contrary to reason is certainly much more contrary to God.'"

The last and longest essay is on "The Spirit of Nonconformity," by James Anstie, Esq., B.A., Barrister-at-Law. If some who read the

other essays, pass this one by, which they very probably will, the fault will not be in the composition itself, but in their own habit of resenting anything like a severe demand on their attention. Intellectually considered, it is perhaps the most remarkable portion of the volume. Passing in review, one after the other, on their positive as well as their negative side, the questions of profound interest which are raised, Mr. Anstie unwinds, link by link, a chain of thought as luminous as it is weighty, and his grasp of which, never for an instant relaxing, is alike powerful and close. Any apparent want of unity in the form of the essay which might suggest itself at a first glance, is by no means verified by a careful perusal, and is probably owing to the fact that whatever problem lies in the way of his reasoning, the essayist at once grapples with according to its kind. Thus several pages are occupied with an acute and careful exegesis of one or two important texts. If there are traces of legal training, they are not to be found in over-refined subtlety, or in special pleading, but in the precision as well as force with which every argument and confutation is pressed to its just conclusion. We may add that the whole volume is exempt in a very marked degree from bigotry and the spirit of the partisan.

A part is sometimes better than the whole, and the editors of this collection of essays had, we dare say, reasons which appeared to them abundantly sufficient, for limiting the number to six. On one subject, which might have been included, the Christian Work of Educated Women, our readers are aware that a very admirable little book has just been published separately by Miss Annie Harwood. But there is another subject which we cannot help wishing that one of the essayists, or some suitable ally of theirs, had added to the group in which Congregationalism is exhibited in its polity, its spirit, and its external relations. There was room, we think, for an essay expressly on Worship, or on Prayer. Whether this be, as appears sometimes imagined, one of the weak points of Congregationalism, or, as we incline to believe, one of its very strongest, it is quite important enough to take equal rank with any one of the topics which the essayists have handled. A day will come, we are persuaded, when the fact will be recalled with amazement and incredulity, that a vast body of Christian people in England, did actually in their common prayer, confine themselves, generation after generation, to a certain number of set, verbal forms, which admitted very little of being varied, and not all of expansion. It is nothing to the purpose to dilate on the many excellent qualities by which one or more liturgies are marked, or to grieve over the unseemliness of hurried and irreverent extempore effusions. It is just as necessary, and just as possible, to avoid or cure negligence and inefficiency in public prayer, as in preaching, and it may safely be affirmed that the men to whom we owe those highly esteemed collects and litanies, would have been quite incapable of producing anything of the kind, had they been trained to breathe all their own utterances of joint devotion, in phrases which other men had coined. We cannot, if we would, cut ourselves off from the past, and it is not more true of the riches of literature in general, than of all that is pure and lovely in the records of devotion, that it may and ought to be absorbed into our thinking and feeling, and so modify, insensibly or otherwise, new expressions of the soul and of the intellect, and raise higher their standard. But it is of the essential nature of prayer, as an actual fellowship of man with his Maker, that it should come immediately out of the present mind, the living spirit. There is far less ground for the opinion that this is incompatible with a just self-restraint and reserve and awe, than for asserting that to refrain from even attempting this, is deliberately to forego one of the most indispensable organs of spiritual good which the Christian Church is endowed with, and Divinely intended to use.

BYRON AND SCOTT: SOME POINTS OF CONTRAST.*

It is not our intention to review either of these books elaborately. Countess Guiccioli's "Life of Byron" has interest only for those who have followed the peculiar details which have emerged during the past quarter of a century respecting this remarkable character; and the most impartial of those students admit that the Countess does no more than throw a somewhat confusing lurid light over the facts with which Hogg, Trelawney, and the rest had

* *My Recollections of Lord Byron.* By the Countess GUICCIOLI. (Bentley.)

Selections from Scott. Moxon's Series. Edited, with Introduction, by MORTIMER COLLINS.

already made us sufficiently familiar; and that the book, for serious reasons, had better have been unwritten. Lady Byron's character and high-minded conduct have already been conclusively justified; and we understand that some papers of great importance are at present in the hands of a literary gentleman, who may some day give the public the benefit of the light he has educed from these papers towards a final and satisfactory estimate of the relation of the parties.

Anything about Sir Walter Scott must always be interesting, were it only because of the strong and healthy character which shone through his writings, and imparted an unconscious dignity to all his doings, even in those moments when the special weakness of his life comes most in view. The intense and eager hankering after the restoration of the old feudal relations, which was one of the chief agents in producing his final bankruptcy, yet assumes something of greatness when one considers how eagerly he sought to surround himself with the old human conditions—the close, kindly, respectful intimacies and endearing familiarities which in the early days subsisted between border-chief and vassal. Whatever Scott was, he certainly was not a dilettante. He was earnest in his work of restoration so far as he was individually concerned. Some halo of sentiment may hover over his pictures of the old times, which it was his ambition to restore; but there is no trace of sentiment in his actual dealings with men in their relations to him as superior. And this is in one respect his most distinguishing characteristic. For Scott was a thorough Tory, who was equally unable to reflect modern sentiment and modern ideas of political economy. He had ideas of magnificence, of course, but it was a magnificence uncalculated, unselfish, and enriching. The life of Abbotsford was to be a thoroughly family life formed after the patriarchal type, and the relation of servant and master was that of mutual trust and helpfulness. Nothing, indeed, is more noticeable than the way in which Scott escapes from the ideas of liberty then first beginning to make themselves powerfully felt among the lower orders, to return upon the ideas of feudal obedience as the best road to freedom and contentment for those who are born to serve. A delusive idea this, of course; yet a man's mode of trying to realise it may show deeper sympathy with the classes below him than some other men's declamations in behalf of a sort of abstract freedom, or at all events, what with some never seems to become more than that. And what is very important is that all this conclusively reveals itself in his writings. His range of sympathy with widely-separated orders of men is proved by his varied characters—Jeannie Deans, Dugald Dalgety, Duke of Argyll, Rebecca, Crystal Nixon, the Osbaldistones, &c.; but for any trace of an idea of abstract liberty or progress we search in vain. Even his picture of Cromwell in "Woodstock" evidently arose more from his admiration of the ruler, with capacities of attaching men to himself, than of the bringer of freedom. The truth is that the function of the old Toryism—the only function indeed that kept it respectable—was the check it put upon the carrying of mad ideas into practical life—such ideas as are certain to possess men's minds in the first hurry and dash of the new necessities out of which social revolutions and revolutions come. But no sooner had liberal ideas come to consolidate and justify themselves by reference to practical tests, than the mission of Toryism, as an element antagonistic to the sentiment of freedom as based upon class association, had perforce to give way; and this chiefly because of its relation to a growing, expanding literature, which could only succeed as it ceased to be feudal by the very necessity of touching universal springs of feeling. Scott had to move his world away into a mild middle-distance of border romance; and he found that after all it would not come into proper harmony with the more universal and more concentrated atmosphere of poetry. Scott is an intense realist. He is pre-eminently concrete and practical; and it is because he has no sympathy whatever with ideas as such that Mr. Carlyle shortsightedly said long ago that he was without earnestness—a dogma which that writer might now perhaps retract. This was the point where Scott found himself at a disadvantage with Byron on the poetic ground. Byron was the apostle of modern ideas; and in one respect, though more indirectly than directly, a democrat. Not that he had truer sympathies than Scott. Byron's range is comparatively limited. He himself struts behind everyone of his great characters; and his laugh or his sneer dins in our ears and confuses somewhat the words of Sardanapalus, and Cain, and Manfred, and Don Juan. But he asserted the right of the individual soul against conventional

restraint and limitation and distinction; and, being possessed of the idea of a freedom which he never attained, and the shadow of whose brightness gloomed over his life, he fought the battle of other souls, though in a kind of remorseful despair. Scott, again, was, above all, a contented man. He had passed through no fiery ordeal; yet, within limits, he knew men, for he looked at them with the innocent eye of youth. It is of the essence of Toryism to be content and make content; for it proscribes ideas, and builds its world of relations upon an easy obedience to a superior. It is of the essence of the true democratic spirit to return upon the soul, to foster despair and discontent, and to dwell on remote possibilities. Here the peer was the democrat and the Edinburgh solicitor's son the Tory.

As was to be expected, the works of the two men reflect all these characteristics. Scott is objective, clear, and loves form; Byron is subjective, involved, discontented, and loves colour. The one has aspirations and doubts; the other has quaint cosy anecdotes and stories that show humour and contentment among high and low alike. The one deals with and apostrophises abstractions; the other never does so. Had our contemporary, the *Daily News*, which is usually very correct and clear-sighted in such matters, had this distinction in mind, it is scarcely possible we should have had that peculiar misquotation in a very eloquent leader last week. In our idea, Sir Walter Scott could never, simply because of his ingrained Toryism and his dislike of abstract liberty, have written these lines:—

"For Freedom's battle once begun,
Bequeathed from bleeding sire to son,
Though baffled oft, is ever won."

But it breathes the hopeful, yet regretful, almost despairing, spirit of Byron. The apostrophe to the poet at the opening of one of the cantos of "The Lady of the Lake" is the only case which might seem to offer exception to this criticism on Scott; but it does not do so in reality.

"ROBIN GRAY."

It strikes us that Mr. Gibbon has erred in casting this novel upon so old a groundwork as that of "Auld Robin Gray." In all essentials the story is completely original and independent, and as the action is trammelled until we get entirely cut adrift from the first associations, when it becomes remarkably flowing and uninterrupted, we cannot but regret those early impressions which only too often recur to us, carrying with them a slight sense of confusion in the characters. Not that Mr. Gibbon wants force of delineation. The lines are, on the whole, clearly drawn. After a character has spoken once or twice, we can recognise him again unmistakably. And this not because of mere stereotyped tricks—although Mr. Gibbon has not escaped from the temptation to make use of quite artificial points to assist him in gaining individuality, as in the case of Nicol McWhapple's "O'd its extraordinar," and his forward dab of the head, and Ivan Carrach's "Pe-tam," and his unsteady rolling motion. Mr. Gibbon's chief merit, however, is that he manages to a large extent to develop the action of the story through the characters. They are simply quiet, unpretending villagers—fishermen, farmers, and such like—and yet the elements of deepest interest are found to develop themselves gradually in their midst, charged with currents of thrilling tragedy, which have all the force of sensational inventions, and yet do not seem in themselves to be improbable, or to go far beyond the scope of reality. Nicol McWhapple, the worldly hypocrite, who is the moving baleful influence of the story (and how is it that we cannot now have a story of Scotch life without this caricature of rascally cantingsanctimoniousness?) the defeating whose schemes and the unravelling of the mixed threads of whose villany brings out the devotion and genuineness of the heroine—Jeannie Gray—is on the whole distinct enough, though just rather much of a monster. But he was necessary to the conception of the story, and certainly we have good foils to him in Mrs. Begg, Adam Lindsay, and in Girzie Todd—the mother of the poor "natural" Wattie, who, having been mistaken for James Falcon, the real hero of the story, through having put on a suit of James's clothes, is thrown over the Brownie's Bite and found torn and mutilated in the river. The construction of the story is excellent, the suspense in which the reader is kept at the most trying moment being managed with not a little skill. Mr. Gibbon has shown the true tact of the story-teller in aiming to make the real movement reflect itself in the dialogue, and reveal itself through that; but now and then in

carrying this out, his determination, like vaulting ambition, has "o'er leaped itself, and fallen 'on t'other side." There is a possibility of making a character dramatically untrue by putting words into its mouth which are untrue only as being uttered by itself. Thus, for instance, we regard Nicol McWhapple's confession of his crimes to James Falcon after he had made quite sure they were alone. Nicol, we fancy, could scarcely have come to unveil himself with such frankness in any circumstances. He is too absolutely cunning, and has made too close a study of hiding his real self. Then, again, perhaps, the ox-like stolidity of Ivan Carrach is overdone; such stolidity is found in the Celtic race, but it is superficial after all, and usually passes away during the severe and searching heat of a thoroughly dangerous position, in a sputter of unavailing declamation and confession. James Falcon and Jeannie, on whom the author has evidently spent most pains, are well conceived and consistently delineated; although, considering the natural quickness, both of observation and of insight, Jeannie is represented as possessing, it seems incomprehensible that she should have recognised neither Grainger nor Donald on board the Ailaa, when she was being carried off by Carrach. But occasionally Mr. Gibbon is singularly happy in hitting off the mingled shrewdness, pawky reserve, and quaint directness of the lower orders of Scotch character; and too much praise can hardly be given to his picture of Girzie Todd—a sketch we should fancy in its main features from life. We must content ourselves with giving one short extract in justification of what we have said—not gruff, hard-seeming, flash-hawking, Girzie's conversation with Robin Gray, before she set out in the search for her poor silly lad, Wattie, which is sufficiently touching, but the interview between her and James Falcon, after Wattie's corpse has been found, which is taken simply because it is more quotable:—

"Come ben, come ben a minute, Jeames, I want ye to do something for Wattie."

"He obeyed the summons at once, eager as he was to return to the lock-up."

"He sha'na be buried at the expense o' Nicol McWhapple" [the father of her child, and the man who had ruined her], she went on in a proud, hard voice. "Ill gie ye siller—his siller that I saved for him, and ye can arrange about a grave for him. I canna do't, and I want to haste awa' doon to him and watch over him, and be near him to the last."

"She removed the stone which she had pointed out to Robin Gray at the back of the chimney as the hiding-place of her savings, and drew forth a thick woollen stocking, the colour of which was faded. It was fastened with a bit of tape, and when she had untied that, she emptied out a little pile of silver and gold on the table."

"Tak' what may be needit—spend it a' on him if ye can. It's a' his, was got for him, and I'll never need it mair, nor him noo. A new coffin and a new grave, he mair has that, and there's his own siller to buy them. There's mair yet, dinna be feared, if ye think that's no' much."

"She emptied the stocking, and this time with the money—which amounted to about forty pounds in all—there rolled out a small packet of paper."

"Aye, the deid come to life the day," she said, shoving the packet towards him; "that's yours—they're letters o' your mither's."

"My mother's!"

"Aye, I nursed her when she was dying at Clashgirn. She gied me thae, and tauld me to read them, and no' to let anybody ken I had them, but to gie them to you, if ever the day came you should need them."

"Why did you not give them to me before?" and he held the relics reverently in his hands.

"I couldna read them, sae I just stapped them into the first safe place I could find, biding the day when ye would need them, and would speir for them as I expectit. I hope the day isna past. I just obeyed a dying woman's will so far as I could; but there's nae use me keepin' them any langer, seeing that my ain time's nae that far aff."

"He put the letters in his pocket to examine them the first moment he might be alone."

"You must put all the siller back, Girzie; I have taken what is necessary, and if more should be required I shall come to you for it. I must run back now to the lock-up. I'll thank you another time for my poor mother's legacy."

"He hastened away, leaving the woman seated before the table, her long, lank arms stretched out on either side of the board she had striven so hard and pinched so much to save. She stared at it in a dull stupor. What sacrifices she had made for this, and now it was utterly worthless to her! She had never been able to understand why the minister called it pitiful dross. She understood it now, when she found it could not give her one grain of comfort."

Girzie Todd is portrayed with much truth—the tenderness bursts forth so unexpectedly and yet so completely justifies itself as to stamp the character with the mark of reality.

We should mention, too, that the moral tone of the story, no less than the direct lesson of it, is of the highest and finest kind. Altogether "Robin Gray" is a bit of thorough work, and one which, notwithstanding some faults, we can heartily commend.

BRIEF NOTICES.

A Biblical Dictionary. By the Rev. JAMES AUSTIN BASTOW. (London: Longmans.) The books which we call collectively the Bible cover so many and wide

* *Robin Gray.* A Novel. By CHARLES GIBBON, Author of "Dangerous Connections." (Blackie and Son.)

fields of scientific and historical research, that a Biblical Dictionary written by a single author can only be a compilation. He who is able to say, "Alone I did it," is very likely to be left alone for his pains. Mr. Bastow has apparently escaped that hard fate. He has reached a third edition; and from the fact that his portrait faces the title-page—a Biblical Dictionary not being exactly the place in which one looks for a portrait—we infer that he has a considerable circle of readers and admirers. We have read his Dictionary here and there, and have to report that it is, so far as we can judge, a compilation fairly well adapted to the use of those who have no access to more elaborate works of the same kind. There is nothing original in it, so far as we have tested it, nor is its erudition always well up to the mark. Under the word *Cherubim*, for instance, there is no reference to the theory which holds them forth as symbols of perfected and glorified humanity, though many scholars hold it, and it is to be found set forth at large in so accessible a book as Dr. Fairbairn's *Typology*. Under *Lamech*, though his song is quoted, we have no hint that it is "the song of the sword," i.e., the song which celebrates the invention of that weapon—now the received opinion of the most competent critics. Under the word *Christian*, we have only a meagre and unsatisfactory account of the derivation of that most worthy name; we get no hint even of the broad catholic sense imported into it by the historical circumstances of its origin. As a rule, however, the articles, though too meagre to be of value to the student, show candour and intelligence. Thus, for instance, under the word *Ecclesiastes* we find a very fair account of Dr. Ginsbury's scheme of interpretation—a scheme which Mr. Bastow seems disposed to adopt. We cannot advise our clerical readers to lay out their money in this Dictionary, nor such of our lay readers as have even the condensed edition of Dr. Smith's Biblical Dictionary within their reach; but those who can afford no more costly and elaborate book may find some help from Mr. Bastow's.

The Presence of Christ. By the Rev. ANTHONY W. THOMSON, M.A. (Strahan and Co.) This book is not characterised so much by strength as by a peculiar abiding tenderness which takes more hold upon the sympathies than powerful thinking would do. Yet it has a certain completeness. The Twenty-third Psalm is not dealt with critically or exhaustively, but the great centres of spiritualised experience, so sweetly deposited there, are made starting-points round which are grouped quiet pictures of Christian aspiration, effort, hope, faith, and abounding joy—not without many lessons finely coloured by an intimate reference to the peculiar and exceptional trials and tendencies of religious thought and belief at the present time. From first to last, through the intellectual moulding of the work, we feel the touch of a pure beautiful spirit, penetrated to its inmost core with a sense of the awfulness of life and of death, yet softened and possessed by a steady and abiding serenity of faith and Christian assurance. There is a sound backbone of doctrine as might be inferred from the titles of the chapters, "Christian Assurance," "Divine Providence," "Chastisement," "The Valley of the Shadow of Death," "The Table of God," and "Eternal Life"—but it is clothed with the attractive, although subdued, garments of genuine emotion and sympathy; and has thus a warmth and quiet colour which should give it a high place as a devotional manual. Only one thing, we conceive, will seriously operate against this result. Mr. Thomson tends a little to diffuseness, and that frequently in its worst form of self-repetition. There are several instances of it here which are to be regretted. The style itself is well suited to the subject—clear, sweet, sustained, yet never without dignity, and occasionally a word or touch is deeply suggestive and the mind lingers over it in a kind of satisfied suspense—one of the very best results of devotional writing. We can only afford to give one short specimen:—

"Death is solitude. 'Je mourrai seul,' writes Pascal. Of course all sorrow is solitary. For though the outward facts and features of our sorrow are in some measure identical with those of other men, and produce effects which are common to the race, one man's moral nature is so different from another man's, and the shafts which pierce us so variously weighted, that each of us, besides what he endures in common with his fellows, lies his own pain, which no one else can suffer quite in the same way. But in death there is a solitude, which exists in no other kind of sorrow, for we only die once, and not one of the friends who stand by watching us can know, from personal experience, what dying means. Possibly they have been very near it. They may have stood on the edge of the dark river, and its cold waves may have washed over their feet; they may have taken their last farewells, and set their house in order, and looked right into the eternal world. But they did not die, and to expect death is not the same thing as to endure it. For the first time perhaps in our lives we are starting on a journey which we must travel alone, and those who most wish to be with us, and whom we, too, most wish for, must stay behind while we go on. They can bless us, they can tell us of their sweet and passionate and undying love: they can pray, and the last sound we hear is the name of Him who is the Resurrection and the Life; but the end of it is that we go, and they stay, and never is human love felt to be more utterly impotent than when it watches an ebbing life."—P. 145.

A Short Treatise in Two Parts on the Temporal Support of the Christian Ministry, by J.S. (Ireland and Co.) cannot be considered a very valuable contribution to the State-Church controversy in its later phases. It contains a fair epitome of the Scriptural arguments

against Church Establishments, expressed in slipshod language, and unmethodically arranged. The author has strong and intelligent convictions; he has carefully examined all the arguments commonly employed by State Churchmen in support of their system, and the results of his study are presented with a good deal of force, but there can be no need for those who have read Mr. Guthrie's "Conversations" to consult this little book.

We have also on our table—*Gleanings*, from Proverbs, Ecclesiastes, Song of Solomon, and Isaiah, by Rev. D. PLEDGE (Elliot Stock). Short meditations on texts selected from the above-mentioned books of the Bible. *Scientific and Technical Reader* (T. Nelson and Sons). Extracts from various English authors, arranged under the several headings, "Geographical," "Geological," "Botanical," "Zoological," "Physiological," "Physical," and "Technical." *Scripture Imagery*, by PETER GRANT, D.D. (W. P. Nimmo). Short discourses on some passages of Scripture, in which illustrations of spiritual truths are borrowed from the natural world. *Direction in Prayer*, by PETER GRANT, D.D. (W. P. Nimmo). A companion volume to the above, consisting of chapters on the Lord's Prayer. *Redemption unfolded: from Genesis to Apocalypse*, by the Rev. R. GASCOYNE, M.A., Bath (James Nisbet and Co.). A brief chronological outline of the unfolding of the purpose of redemption in the Old and New Testaments. *The Sick Room; or, Meditations and Prayers*, in the simplest form for the use of sick persons, by G. W. MYLNE (W. Macintosh). Designed chiefly for those who have in time of health either neglected or failed to hear the Gospel of Christ, and calculated to awaken thought and attention to the things which are unseen and eternal. *The Church of Christ; What is it?* a letter addressed to a person about to join a Church of Christ, by JESSE HOBSON (Elliot Stock). And a very sensible letter too. We recommend it to those of our friends who are interested in the question of "Church and Congregation." *The Key Bearer and the Crucified*. Two Sermons, the former by the Rev. A. B. GROSART, and the latter by the Rev. W. M'KERRON, B.D. (W. Oliphant and Co.). A very small volume, consisting of two sermons preached on the opening of the St. George's United Presbyterian Church, Blackburn. They are marked no less by religious fervour than by intellectual ability and clearness of expression.

BANK OF ENGLAND

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32 for the week ending Wednesday, April 14.

ISSUE DEPARTMENT.

Notes issued £30,890,005 Government Debt £11,015,100
Other Securities .. 8,981,903
Gold Coins & Bullion 15,890,905

£30,890,005

BANKING DEPARTMENT.

Proprietors' Capital £14,553,000 Government Securities (inc. dead weight annuity) £15,020,793
Reserve .. 8,119,871
Public Deposits .. 4,306,229 Other Securities .. 17,395,894
Other Deposits .. 15,111,864 Notes .. 1,102,930
Seven Day and other Bills .. 431,375 Gold & Silver Coins 1,073,717

£40,571,429

£40,571,429

HOLLOWAY'S PILLS.—Confidential Advice.—To all who suffer from bilious headaches, disordered stomachs, biliousness, or flatulency, these Pills are strongly recommended as the safest, best, and quickest mode of obtaining ease, without weakening or irritating the nervous system. Holloway's Pills are especially useful in clearing away any excess of bile, which usually produces fever, unless remedial measures are adopted without delay. In asthma, bronchitis, and congestion of the lungs, they may be relied upon for removing all danger. And, by purifying and regulating the circulation they effectually prevent relapse. By rousing the liver to a fair secretion of bile, and quickly carrying it from the system, these Pills ward off low spirits, listlessness, and those distressing feelings oft called "nervous."

Births, Marriages, and Deaths.

BIRTH.

SPENGLIGHT.—April 18, at Islington, the wife of Mr. C. W. Spenglight, of a son.

MARRIAGES.

PURDON—OLIVER.—April 5, at the Wesleyan chapel, Hinkley, by the Rev. H. Langher, the Rev. D. W. Purdon, Independent minister, Thame, Oxon, to Annie Corral, eldest daughter of Mr. Oliver, of Hinkley.

HARRIS—DAVIS.—April 8, at Ebenezer Chapel, Hornsey, by the Rev. W. S. Waterer, assisted by the Rev. J. Forman, Edward Harris, of Crawford-street, to Mariana, youngest daughter of William Davis, of New Lodge, Friern Barnet.

MARCH—WAUD.—April 18, at Salem Chapel, York, by the Rev. James Parsons, Mr. Robert March, to Maria, fifth daughter of Mr. Thomas Waud, of York.

CUNLIFFE—PIKE.—April 18, at the Friar-lane Chapel, Leicester, by the father of the bride, Mr. Richard Cunliffe, of Roehdale, to Mary Eleanor, eldest daughter of the Rev. J. C. Pike.

COOKE—GUENETT.—April 14, at the Glenorchy Congregational Chapel, Exmouth, by the Rev. R. H. Lovell, assisted by the father of the bride, Urwick, only son of Jonathan Cooke, Esq., of Liverpool, to Jessie Harbottle, only daughter of the Rev. J. Farnham Guenett, of the Point-in-View, Weymouth, Devon.

HOOK—HEATH.—April 15, at the Abbeyforagate new church, Shrewsbury, by the Rev. C. Croft, Mr. Walter Hook, grocer, of Kidsgrove, Staffordshire, to Sarah, eldest daughter of Mr. J. Heath, of Pride Hill.

OUTHWAITE—WILLIS.—April 15, at Camden-road Chapel, by the Rev. Francis Tucker, John, son of J. Outhwaite, Esq., Melville House, Lee-road, Blackheath, to Alice Ann, daughter of W. Willis, Esq., Luton. No cards.

WILLS—REED.—April 15, at Howe Chapel, Great Torrington, by the Rev. J. Willis, of Bath, brother of the bridegroom, assisted by the Rev. C. F. Moss, Charles F. Wills, of the N. P. Bank, Dursley, to Caroline, youngest daughter of the late Mr. T. Reed, of Staple Vale, Great Torrington.

VYLE—LONGLAND.—April 16, at the Congregational chapel, Lenham, Kent, by the Rev. John Hutchins, Mr. Albert Vyle, draper, Lenham, to Miss Elizabeth Sarah Longland, eldest daughter of the late Mr. Edward Longland, Buckingham. No cards.

SHIPP—VYLE.—April 16, at the Congregational chapel, Lenham, Kent, by the Rev. John Hutchins, Mr. Martin Neale Shipp, woollen draper, Hawke-bury, Upton, Gloucester, to Miss Martha Vyle, Lenham, only daughter of the late Mr. B. Vyle, Stoke, Somerset. No cards.

WEDDLE—BASSALL.—April 19, at the Caledonian-road Chapel, by the Rev. Ebenezer Davies, Mr. Alfred Weddle, to Emma Elizabeth, youngest daughter of W. J. Bassall, Esq., of Williamsport, Pennsylvania.

DEATHS.

BROWN.—April 10, aged seventy-eight, the Rev. S. Brown, for more than fifty years pastor of the Baptist church, Loughton, Essex.

BULLOCK.—April 11, at Newcastle-under-Lyme, Oswald Herbert, son of Mr. Bullock, aged nine months.

Markets.

CORN EXCHANGE, London, Monday, April 19.

We had a moderate supply of English and foreign wheat for to-day's market. The trade was again inactive, and English wheat sold at a further decline of 1s. per qr. from the prices of Monday last. Foreign wheat was not pressed for sale, but maintained barely previous prices. Flour was dull, and prices were in favour of buyers. Peas and beans met a slow sale at former rates. Barley of all descriptions was dull, and only in retail demand. Arrivals of oats are not large, and good fresh qualities supported the value of this day week. In cargoes at the ports of call little business has been done. Prices are now nearly the same as last week.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	PEAS—	Per Qr.	Per Qr.
Essex and Kent, red, old	— to —		Grey	39 to 40	
Ditto new	43 44		Maple	44 45	
White, old	— —		White	37 39	
new	46 48		Boilers	37 39	
Foreign red	44 47		Foreign, boilers ..	36 37	
white	49 50				
BARLEY—			RYE	33 40	
English malting ..	30 34				
Oatmeal	43 45		OATS—		
Distilling	38 40		English feed ..	36 37	
Foreign	30 35		potatoes ..	30 32	
MALT—			Scotch feed ..	— —	
Pale	— —		potatoes ..	— —	
Oatmeal	— —		Irish black ..	31 24	
Brown	32 30		white	32 25	
			Foreign feed ..	20 23	
BEANS—					
Ticks	34 35		FLOUR—		
Harrow	37 39		Town made ..	38 43	
Small	— —		Country Marks ..	34 35	
Egyptian	31 35		Norfolk & Bedford	29 30	

BREAD.—London, Saturday, April 17.—The prices of wheaten bread in the metropolis are from 7d. to 8d.; household ditto, 5d. to 6d.

METROPOLITAN CATTLE MARKET, Monday, April 19. The total imports of foreign stock into London last week amounted to 10,469 head. In the corresponding week in 1868 we received 5,183; in 1867, 5,412; in 1866, 16,614; and in 1865, 6,111 head. The market was well supplied with foreign stock, for which there was a good inquiry at improving prices. From our own grazing districts the receipts of beasts were only moderate, but the quality was tolerably good. The trade was very firm, and an advance of fully 1d. per 8lbs. was made. The best Scots and crosses realised 5s. 6d. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,900 Scots and crosses; from other parts of England, 600 of various breeds; from Scotland, 103 Scots and crosses; and from Ireland, 85 head. With sheep the market was moderately supplied, and an improvement took place in prices. Downs and half-breeds realised 6s. to 6s. 6d. Shorn sheep were less neglected, but the extreme quotation was 6s. 8d. per 8lbs. Lambs commanded rather more attention, at prices ranging from 6s. to 7s. 8d. per 8lbs. Lambs were purchased to a moderate extent at from 6s. to 7s. 8d. per 8lbs. Calves were disposed of at previous quotations. Pigs were quiet on former terms.

Per 8lbs. to sink the Offal.

Inf. coarse beasts	3 0 to 3 6	Prime Southdown	6 4 to 6 8
2nd quality	3 3 to 4 0	Lambs	6 0 to 7 8
Prime large oxen	4 6 to 5 4	Lge. coarse calves	4 6 to 5 0
Prime 8 to 12	5 6 to 5 8	Prime small	4 2 to 6 2
Coarse inf. sheep	3 2 to 4 2	Large hogs	3 6 to 4 8
2nd quality	4 4 to 5 5	Neatm. porkers	4 8 to 5 2
Pr. coarse wooled	5 0 to 6 0		

Stooking calves, 22s. to 25s.; and quarter-old store pigs, 22s. to 25s. each.

SMITHFIELD MEAT MARKET, Monday, April 19. The supplies of meat are short, but the trade is very firm. The imports into London last week consisted of 1,073 packages from Hamburg, 2 from Rotterdam, 251 from Harlingen, and 113 from Randers.

Per 8lbs. by the carcass.

Interior beef	3 0 to 3 6	Inf. mutton	3 2 to 3 8
Widdling ditto	3 8 to 4 0	Widdling ditto	3 10 to 4 10
Prime large do.	4 2 to 4 4	Prime ditto	5 0 to 5 4
Pr. small do.	4 8 to 5 0	Veal	4 2 to 5 4
Large pork	3 10 to 4 2	Small pork	4 4 to 5 4

COVENT-GARDEN MARKET.—London, Saturday, April 17.—There has been a considerable falling off in the supply of apples, principally of the culinary sorts, during the past week. French vegetables, such as rhubarb, asparagus, and young carrots, are now more plentiful. Hothouse grapes and strawberries are of better quality, and more plentiful. Cucumbers are a glut in the market. The potato trade continues dull at former prices. Flowers chiefly consist of orchids, mignonette, cyclamens, calla aethiopica, cistus racemosa, lily of the valley, fuchsias, wallflowers, spiraea japonica, cinerarias, and paeoniums, which are plentiful, hydrangeas, and anemones.

BOROUGH HOP MARKET, Monday, April 19.—The demand in our market is rather weaker for home-grown hops of ordinary grade, owing to the disposition shown on the part of growers to realise their stocks; but fine samples continue to uphold late currency. Bavarians and Belgians are quoted at last week's prices, and meet with fair inquiry. New Americans still command the attention of buyers, and fully support present currency. Continental markets remain unaltered. New York advices to the 2nd inst. report a steady market. Mid and East Kent, 2l. 10s., 3l. 15s. to 7l. 7s.; Weald of Kent, 2l., 3l. 10s., to 4l. 10s.; Sussex, 2l., 3l. 10s., to 3l. 15s.; Farnham, 3l. 10s., 4l. 5s., to 6l.; Country, 3l. 10s., 4l., to 5l.; Bavarians, 3l., 3l. 10s., to 3l. 10s.; Belgians, 2l., 2l. 10s., to 3l.; Yearlings, 2l., 2l. 10s., to 3l. 10s.; Americans, 2l. 5s., 2l. 10s., to 3l. 10s. The imports of foreign hops into London last week consisted of 101 bales from Antwerp, 30 Boulogne, 16 Bremen, 189 Calais, 58 Hamburg, 75 Rotterdam, and 33 bales from Stettin.

SEED, Monday, April 19.—The supply of English red cloverseed was limited, but more than was wanted, the demand being limited at this advanced period of the season. White qualities were fully as dear. There was no quotable change in the value of Trefoils. Fine white Essex mustardseed still brings very high rates, being scarce. The return of cold and wet weather has checked the trade for agricultural seeds generally.

WOOL, Monday, April 19.—The new clip of English wool has now made its appearance in the market, and although

there is still a considerable quantity outstanding, it is very evident that the yield is a short one. The quality, too, is scarcely up to the average. Nevertheless, great inactivity prevails throughout the trade, and purchases are confined to immediate wants. Holders, however, are firm in demanding late rates, looking at the smallness of the supplies to come forward.

OIL, Monday, April 19.—Lined and rape oils have been held with more firmness, and there has been an increased demand for coconut oil. Olive and palm oils have been limited.

TALLOW, Monday, April 19.—The market is quiet. Y.C. on the spot is selling at 45s. 6d. per cwt. Town Tallow is quoted at 44s. 9d. net cash.

COAL, Monday, April 19.—There was an advance on last day's rates, of 3d. per ton. Wallsend Hettions, 18s. 9d.; South Hettions 18s. 6d.; Haswell, 14s. 6d.; Hettion Lyons, 14s. 3d. Caradoc, 18s.; South Hartlepool, 18s.; Hartlepool, 18s.; Gosforth, 14s. 3d.; W. Kanef, 14s. 3d.; Eden Main, 16s.; Holywell Main, 15s. 6d.; Elliot, 15s.; Hartley, 14s. 6d. Ships fresh arrived, 82. Ships at sea, 15.

Advertisements.

SOCIETY for the LIBERATION of RELIGION from STATE PATRONAGE and CONTROL. THE ANNUAL SOIREE will be held on the EVENING of WEDNESDAY WEEK, the 5th of May, at ST. JAMES'S HALL, PICCADILLY.

Further particulars will be announced next week.

J. CARVELL WILLIAMS, Secretary.
2, Serjeants'-inn, Fleet-street, E.C.

RELIGIOUS TRACT SOCIETY.

SEVENTIETH ANNIVERSARY.

THE PUBLIC MEETING will be held at EXETER HALL on FRIDAY EVENING, May 7th, 1889.

The Chair will be taken by the Right Hon. the EARL of SHAFTESBURY, at Half-past Six o'clock.

SERMONS will be preached on behalf of the Society on SUNDAY EVENING, May 6th, 1889, at ST. MARY-LE-BOW, CHEAPSIDE, by the Rev. MARSHALL H. VINE, M.A.; Divine Service to commence at Half-past Six o'clock; and at the PRESBYTERIAN CHURCH, Highbury New Park, by the Rev. Dr. EDMOND, Divine Service to commence at Seven o'clock.

Tickets for the Annual Meeting may be had at the Depositories, 58, Paternoster-row, 55, St. Paul's-churchyard, and 164, Piccadilly; and of B. Seeley, Islington-green.

BRITISH and FOREIGN SYSTEMATIC BENEFICENCE SOCIETY.

THE NINTH ANNUAL MEETING will be held in the LARGE ROOM, EXETER HALL, on WEDNESDAY EVENING, 5th May, at Seven o'clock.

The Hon. ALEXANDER M'ARTHUR will preside.

The Rev. R. Payne Smith, D.D., Reg. Prof. Div. Oxon; Rev. R. W. Forrest, M.A., Rev. Newman Hall, LL.B., Rev. J. Angus, D.D., Rev. J. Edmund, D.D., Rev. T. Nightingale, Rev. W. O. Simpson, Rev. J. A. Macdaven, Rev. John Ross, Rev. G. Osborne Bate, Rev. Arthur Murrell, Rev. D. O. Ingram, and Rev. J. L. Whitley, of Manchester; and John Ashworth, Esq., of Rochdale, Author of "Strange Tales"; James Barlow, Esq., Mayor of Bolton; Thomas Cole, Esq., of Sheffield; Edward Gear, Esq., of Birmingham; H. M. Matheson, Esq., N. Leary, Esq., Charles Swallow, Esq., of Manchester; C. M. Turner, Esq., S. D. Waddy, Esq., and G. Williams, Esq., will take part in the proceedings.

Admission Free. A Collection will be made.

ROBERT G. CATHER, LL.D.,
Gen. Secretary.

8, Old Jewry, London, E.C.

ANGLICAN and INTERNATIONAL CHRISTIAN MORAL SCIENCE ASSOCIATION.

THE THIRD ANNUAL PUBLIC BREAKFAST will be held in the CITY TERMINUS HOTEL, CANNON-STREET, on TUESDAY MORNING, 4th May, at Nine o'clock.

HUGH M. MATHESON, Esq., will preside.

The Rev. R. W. Forrest, M.A., the Rev. C. A. Row, M.A., the Rev. Henry Allon, the Rev. Newman Hall, LL.B., the Rev. W. G. Lewis, the Rev. J. L. Whitley, of Manchester; the Rev. J. H. Rigg, D.D., the Rev. Luke H. Wiseman, M.A., William M'Arthur, Esq., M.P., Hon. Alexander M'Arthur, James Barlow, Esq., G. Williams, Esq., and other gentlemen will take part in the proceedings.

Tickets of admission, 2s. 6d. each, may be had on application by letter at the Office.

ROBERT G. CATHER, LL.D.,
Hon. Gen. Secretary.

8, Old Jewry, London, E.C.

CHRISTIAN MISSIONS in EGYPT.

His Highness the Maharajah DULSEP SINGH, K.S.I., will preside at a PUBLIC MEETING to be held (n.v.) in the Large Room, EXETER HALL, on THURSDAY MORNING, April 22.

Addresses will be given by the Rev. G. LAWING, D.D. (missionary from Cairo), the Right Hon. the Earl of SHAFTESBURY, K.G., and Viscount SANDON, M.P. The chair will be taken at Eleven o'clock.

The following gentlemen are expected to take part in the meeting:—The Hon. A. KINNAIRD, M.P.; R. N. FOWLER, Esq., M.P.; R. A. MACFIE, Esq., M.P.; W. M'ARTHUR, Esq., M.P.; EDWARD BAINES, Esq., M.P.; and ROWLAND SMITH, Esq., M.P.

Admission without tickets to the Body of the Hall and the Western Gallery. Tickets for the Platform and Reserved Seats may be had at the Office of the Turkish Missions Aid Society, 18, Adam-street, Strand; Church Missionary Society, Salisbury-square; London Missionary Society, Blomfield-street; Wesleyan Missionary Society, Bishopsgate-street; Baptist Missionary Society, John-street, Bedford-row; Moravian Missionary Society, Hatton-garden; British and Foreign Bible Society, Earl-street, Blackfriars; Evangelical Alliance, 7, Adam-street, Strand; Messrs. Seeley, Fleet-street; Messrs. Nisbet, Berners-street; and Messrs. Hatchard, Piccadilly.

NATIONAL TEMPERANCE LEAGUE.

THE ANNUAL MEETING will be held in EXETER HALL, on MONDAY EVENING, 3rd May.

Major-General F. KARDLEY-WILMOT, R.A., will preside, and the Meeting will be addressed by the Rev. James Lee-Warner, M.A., Hon. Canon of Norwich; Rev. James Fleming, B.D., Camberwell; Rev. Alex. Macleod, D.D., Birkenhead; Rev. William Moister, Parkhurst, Isle of Wight; Rear-Admiral W. King-Hall, R.N., C.B. Sherrness; Robert Martin, Esq., M.D., Warrington; M. R. Dalway, Esq., M.P., Carrickfergus; G. W. Austin, Esq., Devizes.

Doors open at 5.30 p.m. Chair to be taken at 6.30 p.m. Mr. J. G. Boardman will perform popular airs on the Great Organ during the assembling of the audience.

Admission free. Tickets for Reserved Seats, 1s. each, may be obtained at the Office of the League, 837, Strand, London.

BAPTIST ANNIVERSARIES.

1889.

THURSDAY MORNING, April 22.—BAPTIST MISSIONARY SOCIETY, Intra-ductory PRAYER-MEETING, at JOHN-STREET CHAPEL, BEDFORD-ROW. The Rev. EDWARD STEANE, D.D., to preside. Time of Service, Eleven o'clock.

EVENING.—BAPTIST MISSIONARY SOCIETY ANNUAL WELSH SERMON, at CASTLE-STREET CHAPEL, TOTENHAM COURT-ROAD. Preacher—Rev. D. WILLIAMS, of Myddin, Carmarthenshire. Service to commence at Seven o'clock.

FRIDAY EVENING, April 23.—BRITISH and IRISH BAPTIST HOME MISSION, ANNUAL SERMON, at WALWORTH-ROAD CHAPEL. Preacher—The Rev. N. HAYCROFT, M.A., of Leicester. Time of Service, Seven o'clock.

LORD'S DAY, April 25.—BAPTIST MISSIONARY SOCIETY, ANNUAL SERVICES in the Various Chapels of the Metropolis. For particulars, see the *Missionary Herald* for April.

MONDAY MORNING, April 26.—BAPTIST UNION OF GREAT BRITAIN and IRELAND ANNUAL SESSION at JOHN-STREET CHAPEL, BEDFORD-ROW. Devotional Service conducted by the Rev. Dr. GOTCH. Chairman—Rev. W. BROCK, D.D. Proceedings—Dr. Brock's Inaugural Address—Report—Resolution on Sustentation Fund, introduced by Rev. Chas. Williams and Dr. Landels—Discussion. Chair to be taken at Ten o'clock. N.B.—The galleries are open to the public.

EVENING.—BIBLE TRANSLATION SOCIETY, ANNUAL MEETING, at KINGS-GATE-STREET CHAPEL, HOLBORN. Chairman—W. T. GOUBLEY Esq., M.P., of Sunderland. Speakers—Rev. T. Davies, D.D., of Haverfordwest; Geo. Gould, of Norwich; H. C. Leonard, M.A., of Boxmoor; and W. Hill, of Horton Fabre, late Missionary in Orissa. Chair to be taken at half-past Six o'clock.

TUESDAY MORNING, April 27.—BAPTIST MISSIONARY SOCIETY, ANNUAL MEMBERS' MEETING, at JOHN-STREET CHAPEL, BEDFORD-ROW. Chair to be taken at half-past Ten o'clock.

AFTERNOON.—BRITISH and IRISH BAPTIST HOME MISSION, ANNUAL MEMBERS' MEETING, at BLOOMSBURY CHAPEL. Chair to be taken at Three o'clock. Tea at Five o'clock.

EVENING.—BRITISH and IRISH BAPTIST HOME MISSION, ANNUAL MEETING, at BLOOMSBURY CHAPEL. Chairman—ALFRED ILLINGWORTH, Esq., M.P. Speakers—Rev. F. Tucker, B.A., Camden-road Chapel; C. Williams, of Southampton; A. Murrell, of Stockwell Chapel; and H. Varley, of Notting-hill. Chair to be taken at half-past Six o'clock.

WEDNESDAY MORNING, April 28.—BAPTIST MISSIONARY SOCIETY, ANNUAL SERMON, at BLOOMSBURY CHAPEL. Preacher—The Rev. DAVID THOMAS, B.A., of Bristol. Service to commence at Eleven o'clock.

EVENING.—ANNUAL SERMON, at WALWORTH-ROAD CHAPEL. Preacher—The Rev. J. CULROSS, D.D., of Striling. Service to commence at seven o'clock. Hymns for these Services may be had at the Mission House.

EVENING.—BAPTIST TRACT SOCIETY, ANNUAL MEETING, at EXETER HALL (Lower Room). Chairman—E. J. OLIVER, Esq., the Treasurer. Speakers—The Revs. C. Stovel, U. Kirtland; T. K. Rand, of Beccles; and J. Hughes, of Ashton-under-Lyne. Chair to be taken at half-past Six o'clock.

THURSDAY MORNING, April 29.—BAPTIST UNION, ANNUAL SESSION, at WALWORTH-ROAD CHAPEL. Chairman—Rev. W. BROCK, D.D. Proceedings:—Paper on Church Membership, its Law and its Method, by Rev. C. Balhache, of Islington—Discussion—General Business. Chair to be taken at half-past Ten o'clock. The Ministers and Delegates will dine at the Metropolitan Tabernacle, by invitation of the London Baptist Association. Names must be sent to Rev. J. H. Millard, of Huntingdon, 10 days beforehand. N.B.—The galleries will be open to the public.

EVENING.—BAPTIST MISSIONARY SOCIETY, ANNUAL MEETING, at EXETER HALL. Chairman—JOSEPH TRIFTON, Esq., the Treasurer. Speakers—Revs. A. G. Brown, of Stepney; Dr. Landels, of Regent's Park; Samuel Martin, of Westminster; and Elisha Robinson, Esq., of Bristol. Chair to be taken at half-past Six o'clock. Tickets may be had at the Mission House, or at the Vestries of Metropolitan Chapels.

FRIDAY EVENING, April 30.—BAPTIST MISSIONARY SOCIETY YOUNG MEN'S MISSIONARY ASSOCIATION, ANNUAL MEETING, at the METROPOLITAN TABERNAACLE. Chairman—ELISHA ROBINSON, Esq., of Bristol. Speakers—Revs. E. E. Jenkins, Wesleyan Missionary; C. H. Spurgeon; F. Tucker, B.A.; and Charles Vince. Chair to be taken at Seven o'clock.

THURSDAY EVENING, May 13.—BAPTIST MISSIONARY SOCIETY YOUNG MEN'S MISSIONARY ASSOCIATION. A SERMON TO YOUNG MEN, at the DOULBY CHAPEL. Preacher—The Rev. JOSEPH PARKER, D.D. Service to commence at Seven o'clock.

UNIVERSITY COLLEGE LONDON

HEAD-MASTER—T. HEWITT KEY, M.A., F.R.S.
VICE-MASTER—E. B. HORTON, M.A., Fellow of St. Peter's College, Cambridge.

THE SUMMER TERM will BEGIN for new Pupils on TUESDAY, April 27, at 9.30 a.m. The School (for the better accommodation of a portion of the south wing of the College has recently been erected) is very near the Gower-street Station of the Metropolitan Railway, and within a few minutes' walk of the termini of several other railways.

Prospectuses containing full information respecting the courses of instruction given in the School, Fees, and other particulars may be obtained at the Office of the College.

JOHN ROBSON, B.A., Secretary to the Council.

CONGREGATIONAL SCHOOL, LEWIS-HAM, for the EDUCATION of the SONS of MINISTERS.

THE ANNUAL MEETING and HALF-YEARLY ELECTION of this School will take place on TUESDAY next, 27th inst., at the MISSION HOUSE, BLOMFIELD-STREET, FINSBURY.

Chair to be taken at 2 p.m., by SAMUEL MORLEY, Esq., M.P.

BRITISH and FOREIGN BIBLE SOCIETY.

To commemorate the Opening of the New Premises, a SERMON will be PREACHED on behalf of the Society, in ST. PAUL'S CATHEDRAL, by His Grace the ARCHBISHOP of CANTERBURY, on MONDAY, the 3rd of May.

The Service will commence at a Quarter past Three o'clock.

C. JACKSON,
S. B. BERGME, } Secretaries.

STOCKWELL BAPTIST CHAPEL.

Pastor—REV. A. MURRELL.

A BAZAAR will be held at the STOCKWELL ORPHANAGE, OLAPHAM ROAD, kindly granted by the Rev. C. H. Spurgeon and the Trustees, on TUESDAY, WEDNESDAY, and THURSDAY, the 4th, 5th, and 6th of May. The proceeds will be devoted towards the liquidation of the debt on the Chapel. Contributions will be thankfully received from friends, to be sent to Rev. A. Murrell, 9, Jeffries-road, Clapham-rise, on or before April 30th.

Tickets for the Three Days, 1s. 6d.; Single Tickets, 1s. Thursday, 6d.

ROUEL ROAD CONGREGATIONAL CHAPEL, BERMONDSEY.

Pastor—REV. GILBERT MCALL.

Cost of Proposed Building..... £4,500

Amount already promised..... 1,500

This Work commenced under the auspices of the Surrey Congregational Union in the midst of a dense population. It has now, under Mr. McCall's ministry, outgrown the limits of the present Temporary Iron Chapel, which must be removed within twelve months.

Contributions are earnestly solicited towards the Building Fund, that the new Chapel may be opened free from debt. Accommodation will be provided for 1,000 Adults, and for 700 Children in the Schools.

Donations will be received by the Treasurer, Arthur Marshall, Esq., Peckham-rye, and 701, Leadenhall-street, City; Rev. Gilbert McCall, 43, Upper Grange-road, S.E.; and at the Office of the Nonconformist, 18, Boulevard-street, Fleet-street, and the Christian World, 13, Fleet-street.

Among the chief amounts already promised are:—

	£	s.	d.
B. Morley, Esq., M.P.	500	0	0
London Congregational Chapel Building Society (Grant)	250	0	0
Ditto (Loan)	250	0	0
W. Tarn, Esq.	150	0	0
W. W. Bears, Esq.	150	0	0
J. Remington Mills, Esq.	100	0	0
Coward Trustees	100	0	0
A Friend	100	0	0
S. Bevington, Esq.	50	0	0
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Extracts from the Report of the Directors, presented at the Annual General Meeting, held on the 27th November, 1868:—
1. The sum of £412,945 was proposed for Assurance, of which £307,596 was completed, at premiums producing £10,067 per annum.

2. The amount paid under Claims by Death was £100,883, being the smallest since 1860, whilst the expenses of management and all other outgoings were even less than for many years past.

3. On the other hand, the Income was raised to £219,769, notwithstanding that its increase was retarded by abatements of premium which did not take effect in the previous year, and by the cessation of interest on the large sum paid as Bonus in 1867.

4. The surplus income was very considerable. It amounted to £93,123, a sum exceeding by more than 28,000 any previous Surplus during the forty-four years of the Society's existence.

5. The Accumulated Fund was thereby increased to £1,504,906.

The following are among the distinctive features of the Society:—

CREDIT SYSTEM.—On any Policy for the whole of Life, where the age does not exceed 60, one half of the Annual Premiums during the first five years may remain on credit.

ENDOWMENT ASSURANCES may be effected without Profits, by which the sum assured becomes payable on the attainment of a specified age, or at death, whichever event shall first happen.

INVALID LIVES may be assured at rates proportioned to the increased risk.

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Tables of Rates and Forms of Proposal can be obtained of any of the Society's Agents or of

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The Directors of this Company, in deference to an objection not unfrequently urged by persons invited to assure, that the ordinary mode of Life Assurance is in their opinion defective or uncertain, by reason of the operation of the customary conditions, have resolved to promulgate the present Tables, and to issue Assurances under them which shall be absolutely Unforfeitable, Unconditional, and Unchallengeable.

For the reason referred to, many persons hesitate or decline to assure on the ground that, in the event of inability or unwillingness to continue payment of their premiums, the Assurance will become forfeited. To this class of the public the system now introduced will especially commend itself, being entirely free from all conditions of forfeiture on account of non-payment of premium, or from any other cause whatever; while at the same time it absolutely guarantees at death, even when a default is made in payment of the premium, a fixed sum in respect of every premium paid, bearing the same proportion to the total amount assured as the number of premiums actually paid may bear to the whole number originally contracted to be paid.

Besides this important advantage, every policy will expressly state what sum can at any time be withdrawn on the discontinuance of the assurance.

The assured will thus always have the option of retaining either an ascertained fixed sum payable at death, or, in case of need, of withdrawing a certain amount, according to the duration of the Policy, such amounts being set forth on every Policy, and rendering unnecessary any future reference to the Company on these points, as is the case with ordinary Assurances.

Creditor assuring the lives of debtors will appreciate this feature as one greatly protective of their interests, and it will likewise commend itself to bankers, capitalists, and others who are in the habit of making advances collaterally secured by Life Policies, as they can at any time learn, by mere inspection, the exact value, either immediate or reversionary, of a Policy of this description.

Every Policy issued on this plan will be without any conditions as to voyaging, foreign residence, or other usual limitations. By this freedom from restrictions of all kinds the object one before referred to will be entirely removed, and the Policies will become at once positively valuable as actual securities.

In addition to the foregoing statement of advantages, the number of premiums is strictly defined. The longest term provided for is twenty-five years, and the shortest five years, as shown by the Tables. Thus, bankers, creditors, and others holding Policies of this class as security, may always know the utmost amount they may be called upon to advance so as to maintain the full benefit of the Assurances—a matter of great importance where Policies are held as collateral security.

It is only necessary to add that, as a consequence of the Policies under these Tables being unforfeitable and unconditional, they will also be unchallengeable on any ground whatever. They may therefore be aptly termed Absolute Security Policies.

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